ZIONS HERALD

Jan 48
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Massachusetts Methodists and a Rabbi

Rabbi Murray I. Rothman, director of the Hillel Foundation, Ohio State University, and ambassador of goodwill from the National Conference of Christians and Jews, conducting his "Human Relations Forum" at Laurel Park Christian Life Institute.

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SEPTEMBER 17, 1947

FROM COVER TO COVER

Hampton E. Price, pastor at The Federated Church in Ashland, Mass. discusses STEWARDSHIP OF THE HOME.

Borden Parker Bowne's wisdom is revealed in his LETTERS TO A STUDENT.

Young Roy E. Thomas, who won the first prize in the National Methodist Youth Fellowship speaking contest, will enter The American University, Washington, D. C. with the scholarship he won for his discussion of THE SPIRITUAL FOUNDATION FOR WORLD PEACE.

Stanley B. Hyde of the Vermont Council of Churches discusses OUR MINISTRY AND CHURCH UNION.

PLUS NEWS FROM PITTSBURGH, VERMONT, THE RELIGIOUS WORLD, AND STIMULATING EDITORIAL COMMENT.

READERS WRITE

Proud of Methodism

Just a line with a sincere compliment for your manifestation of poise as illustrated by the *Boston Post* a week ago when Archbishop Cushing played the political strings for benefit of the K. of C. I was proud of being a Methodist when I was so ably represented, believe me.

(Rev.) Homer C. Ginns,
Cranston, R. I.

Religious Liberty

Limited religious liberty is not religious liberty at all. The controversy brought about by the seven Protestant ministers visiting the paradise of Yugoslavia has now degenerated into a venomous personal altercation. Mr. Kostelski's letter (Zions Herald, Sept. 10) is a proof of it. His arguments are entirely unconvincing. The Catholic Church is a religio-political institution, no one can deny it. But are not all Christian churches semi-political institutions? How can one divorce Christ from society? Christ enters in all phases of life, and therefore any believer in Christ cannot help showing his influence in politics.

When I first read about the seven Protestant ministers invited by Tito to visit his paradise, I hoped and prayed that they would not be so childish as to believe everything they would be made to see and everything they would be told.

Unfortunately, nearly all of them, with the exception of Zions Herald's editor, who was somewhat circumspect in his first statement, became the tools of an inspired Yugoslavian propaganda.No matter how you look at it, the priests that were killed recently in Venezia Giulia were there to perform certain religious functions. They were there to confirm children, and not as political agents.

Whether we like the Roman Church or not, we must admit that there is no actual religious liberty in any of the communist countries. There cannot be any except in a very limited way. If religion is interpreted to be only a formal affair consisting of worshipping God in Latin or Russian or Greek, completely divorced from the world, it becomes a distilled product that will neither be hot nor cold. That kind of servile religion is admitted everywhere.

In Italy the communists boasted that they were for democracy, that they were fighting for the good of the country. It has been proved that nearly all the communist leaders there are under the pay of Russia. They defend Italy so long as they do not interfere with Russian plans. When, however, their *pontifex maximus* from Moscow is driving towards other directions, all of them sing the double "Amen."

One thing is of very great importance in this controversy between the Church of Rome and communist nations, and that is that while we are combatting intolerance we must not become intolerant ourselves. We do not want the destruction of the Roman Church. We simply desire that it comes out definitely for religious liberty everywhere. There are millions of people in the world who would not be satisfied with any form of Protestantism.

My conviction is that the Roman Church, in spite of its prevarications and many faults, still has a purpose in the world.

We must guard, however, against fighting communism's battles. The old Machiavellian method of *divide et impera* (divide and rule) is being employed both by the Church of Rome and the Pope of communism. Let us fight for democracy and Christ, but let us not become instruments of dissensions and agents of alien isms that tend to becloud our work as Christian ministers.

(Rev.) Frank L. Pizzuto,
East Boston, Mass.

A Friend at 86

Please find enclosed a renewal for the Herald. It is still my "meat and drink." I shall continue to be a subscriber as long as I live.

I am observing my 86th birthday Augu 27th. I read the Zions Herald as I read th Bible to be wise, believe it to be safe, an practice its teaching to be a Christiian.

(Miss) Mary E. Godding,
Augusta, Main

Is There One New Englander

Thank you for the brief article by Joh B. Cobb in the current Zions Herald. M Cobb was on my staff from 1941 to 1946 an I am naturally interested in anything h writes.

During the past few months, with th help of many others, I have been able to sen 416 of the 11 lb food parcels to Japanes pastors. The letters they write are very i teresting and they are very appreciative. Th sad thing is that some are dying from ma nutrition before they get help. Only th week there is word of two who recentl died under such circumstances. In the ma today is the name of the Rev. Honji Nis izawa of Tochigi Ken and early in the wee we learned of the death of the Rev. Yutak Mikami of Asahikawa in the north of Japa

From several sources I have collected th most complete list of Japanese Methodi pastors in the United States. I will glad furnish the name and address of a need pastor to anyone who will send food clothing. I will send full mimeographed i structions and the address in both Englis and Japanese. We have had almost 100 p cent success in delivering our parcels.

Our government recognizes the *critic need* in Japan *now* and *only yesterday* r vised the regulations to permit 22 poun being sent in one parcel.

I do not know of one person in New En land who is now helping send food parce to Japan. My little project has the approv of Bishop Welch, my former bishop an close friend, and I send regular reports him.

I hope to receive many requests for nam from readers of your lively and practic paper.

Frank Herron Smith,
2816 Hillega
Berkeley 5, Cal

Yugoslavia Report

I cannot see how any fair-minded m could possibly find any serious matter criticize in the exceptionally fine report your group as published in full in the 27 of August edition of Zions Herald.

Emile J. Palisoul,
Portsmouth, N.

125 Years with Remicks

While in my former parish at Eliot, Mai Miss I. B. Remick gave me this interesti account of the place of your paper in I family tradition:

ZIONS HERALD

"My grandfather, Mr. Asa Brooks, was a bscriber to ZIONS HERALD since its first pub-ation. At his death the paper came to his ughter, Miss Isabel Brooks. After her eath a son-in-law continued the subscrip-on and after this a daughter, Miss Isabelle emick, continued the family tradition of eing a subscriber to ZIONS HERALD. Thus e paper has been in the family without terruption since first publication.

The Remick farm, which is the homestead, as been in the family for seven generations. he land has never been bought or sold. It as an early grant to an ancestor by the ame of Mr. Christian Remick.

"Isabelle Remick's copy of ZIONS HERALD ow comes to Miss I. B. Remick who esteems e paper highly, both for its intrinsic value nd because of its weekly visits to the Rem-k-Brooks family during the 125 years of its xistence.

"Washington Remick and Asa Brooks, oth of Eliot, were two of the founders of e South Eliot Methodist Church."

(Rev.) WILLIS MCLAUGHLIN,
Gorham, N. H.

or Family Rights

Already opportunities have been afforded back up an important resolution with ac-on. We refer to the resolution on planned arenthood, adopted at the New England onference in May, 1947, and also at the ew England Southern and the New Hamp-ire Conferences.

On Sunday, September 28th, many min-ters who belong to the Clergymen's Ad-sory Committee of the Massachusetts Plan-ed Parenthood League, will mention the rogram in their sermons. (A recent report, ad at a meeting of the executive committee f the Clergymen's Advisory Committee, ated that over 30 Methodist ministers had ready written the League of their intention preach on this subject — or at any rate clude it in their sermons on that date. lany others are distributing copies of "The ase for Planned Parenthood," including ems in their calendars etc.)

Planned Parenthood League has made vailable to all ministers the new booklet The Case for Planned Parenthood," and so a leaflet on Fertility Services whereby ildless couples can be directed to clinics here they can be advised, medically, and ften aided in their desire to have families. his important aspect of the Planned Par-nthood League work is also covered, along ith several others, by speeches offered by e League's Speakers' Bureau, which may e addressed at 229 Berkeley Street, Boston.

The Stewardship of the Home

HAMPTON E. PRICE

Home is more than the sum to the persons in it. A 'charm from the skies' never hallows just a collection of persons who hang their hats on the same hall-tree. We all know homes that are boarding houses and some of us have lived in boarding houses that were homes.

It is odd how various are the personalities gathered together in a single family unit, some for good and some for ill.

George Eliot in 'Adam Bede' says "family life has often a deep sadness in it. Nature, that great tragic dramatist, knits us together by bone and muscle, and divides us by the subtler web of our own brains, blends yearning and repulsion, and ties us by our heartstrings to beings that jar us at every moment." Variance without love makes for senseless trouble.

Home must be more than a collection of varying individuals, more than the sum of persons in it. It is the foundation of society, the preserver of morality, the inspirer of idealism, the refuge of both laborer and the heavy-laden. It is man's only castle. It is our environment and our heritage. It is the atmosphere we live within and the inheritance we live upon. It is the cradle or curse of children, the molder or mocker of men. It may be the reservoir of the wisdom of the ages or the receptacle of the fads and follies of today.

See then! The home may be a place of personality growth, peace of mind, and community blessing. It may be a place where frustration and irritation flourish, where discontent mars each day's living, where cursing and being cursed by the community is common.

Husband and Wife

"Have ye not read that from the beginning He who made them made them male and female, and said, for this cause shall a man leave his father and mother and shall cleave to his wife; and the two shall be one flesh? So that they are no more two but one flesh. What therefore God hath joined together, let no man put asunder."

First, there is a stewardship of the marital relation. The tremendous increase in divorces granted does give pause to every thoughtful person. But we ought to be as much concerned about the conduct and attitudes that bring these and many thousands of others who never go to the courts to the place where they are no more one flesh but twain. The pastor of churches are greatly concerned over the loose sexy connotations of intimate family life that ginger-sprinkle group conversations. Pastors and friends are concerned with wrong and indiscreet conduct of husbands and wives who otherwise love each other. Flirtations are seldom innocent and fairness is rarely guilty. The constant let-down of inhibitions in circles of intimate friends tends to bring disrespect and breeds contempt. There is seldom a wholesome level where fondling may be done by others' wives and husbands. It either must be stopped and home and friendships stabilized or it will increase until homes and friendships are broken. This is the verdict of human experience. Loose thoughts of marriage are common to our day. Small wonder then that there is so much stewing. There is too little stewardship. When Jesus said, "Man shall live by every word of God," He was repeating a maxim and passing a judgment. We cannot be dishonorable in our home relations and expect marriage to be as St. Paul described it, 'honorable' and 'undefiled.' We cannot be unfair in money matters, in accusations, in community commitments, and expect anything but the judgment of God upon us. We cannot find peace out-of-bounds, nor sow distrust and reap confidence.

Marriage is a sacrament only when the parties to the contract do not commit a sacrilege.

We who are younger are not apt to present to a still younger generation the scene that the writer has witnessed twice this week, namely, that of aging couples who, by circumstances beyond their control, were in danger of separation, yet who in spite of such danger bravely exhibited their confidence that love will find a way, and by direct word of cheer and endearment expressed it to each other.

They were as the story Dr. Felix Adler, famed psychiatrist, tells of an aging man and wife he knew;

"Together they have travelled the road of life, and remembrance now holds them close, remembrance of many hours of ineffable felicity, of a sense of union, as near to bliss as mortal hearts can realize, of high aspirations pursued in common, of sorrows shared — sacramental sorrows. And now, nearing the end, hand in hand, they look forth upon the wide universe, and the love which they found in themselves and still find there to the last, becomes to them a pledge of the vaster love that moves beyond the stars and the suns."

In the face of so much vulgar living, these aged ones bring us again to recognize that the true riches of marriage are those that are accumulated over the years; that every day brings opportunities of increase in graces and investments in devotion; that only stewardship of the marital relation makes a man and a woman husband and wife.

The Children

When babies come into our homes they come into our lives. The relation between husband and wife is altered. The home is changed. From birth each of these little ones is a distinct being. A study any afternoon at the hospital nursery window will convince you of this. Until they are six they are largely what the home makes them. They are so completely in our care that they tend to imitate our strengths and disconcert us by imitating our weaknesses. Their attitudes toward life, their words and expressions, their conduct in the main, reflect their home training.

As they get older do they express courage and courtesy, alertness, and resourcefulness? Or are they fearful, selfish, listless and without resource? Are they boorish and rough, coarse and common? Are they given to vulgar talk, to lying evasion, to swearing? Do they show a lack of knowledge of the fundamental decencies of life? Do they express love only for themselves? Do they fall into an early experience of drinking and cheapening expression of love? Are they bright engaging children, clean-minded young people, ambitious and of high ideals? Are they hard to manage in school? Are they disrespectful to elders and disobedient to constituted authority?

A person experienced with children and youth can many times readily tell on watching Jimmy or Mary perform just what kind of home stewardship surround the growing young personalities. Much of the so-called juvenile delinquency of our day issues from the lack of home stewardship.

A pathetic story was printed in a recent newspaper. It was really a free advertisement for a mother of twelve children. She offered to sell one eye and to give the other at death to anyone who would give her and her family a small farm and some machinery to work it in order that she might keep the family together. She feared the separation and what it would do to the smaller children.

That mother fears rightly. All children, *all* children need the security and affection of a good home. What are we doing for the children? How are we accepting the heavy responsibilities that come with these light little bundles?

(Continued on page 904)

New England Southern

There are approximately twice as ma church members in the New England Sou ern Conference as there are church sch pupils. Church membership reported at t Conference meeting June 4, was 38,630 a church school membership was given as 1 155.

The Conference recently has contribut a staff member to the General Board of E ucation—the Rev. Richard G. Belcher, w formally was Conference executive secreta Mr. Belcher has charge of the accreditati of instructors in leadership schools for t General Board.

The gain in church school enrolment w 460, and in average attendance 364. T adult division had only 279 more perso enroled than the home department, the to for the former being 1,607 and for the lat 1,328. On the other hand, the children's di sion enrolled nearly twice as many as t nursery department. Totals for those w 6,912 for children and 3,289 for nurs home members.

The three districts of the conference h gains in enrolment, as follows: New Bedfo P. M. Spurrier, superintendent 190; Norwi O. E. Crain, superintendent 82; and Pro dence, E. E. Story, superintendent 188.

Danish Churches Losing Ground

SEATTLE, Wash. (RNS) The Rev. Har V. Jensen, pastor of the First Baptist Chur here, who recently returned from a trip Denmark, said "the beautiful, tax-support churches" built by the Danish governme "stand virtually empty."

"The state churches of Denmark," he sa "certainly are a great argument for the se aration of Church and State."

Dr. Jensen asserted that the governme built churches are used mostly for baptisr marriages and burials, "because only fr 40 to 50 persons attend services."

"There is a group of smaller, evangeli churches, not tax-supported, which are v orous, but which pay a big price for th existence," he added. "They must pay ta to support the state church and support th own as well. And the state churches ref to let the other church bodies use their bu ings. This narrow view of the state-chu leaders is not shared by the Danish peopl

The Rev. B. T. Gabrielsen, pastor of Denny Park Lutheran church here, visi Norway for the first time in 17 years t summer. He said the state church there "getting freer."

"It used to be autocratic and an ari cratic part of Norway's social life," he plained. "Now the clergy have come do to the people, and I marveled to see them working clothes mingling with fishern and farmers and visiting in the homes the villagers."

CHRISTIAN EDUCATION CAN SAVE THE HOME

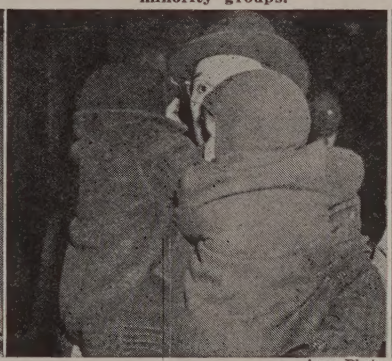
Christianity knows no class barriers.

Earle H. MacLeod Photos

Sioux Indians. In Christ there are no minority groups.

Is Christian education reaching into all housing projects?

Religious education could do much to reduce the increasing number of divorces.

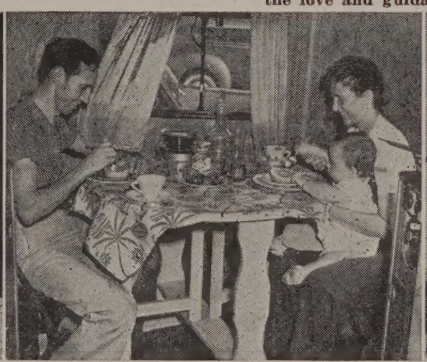


Acme Photos

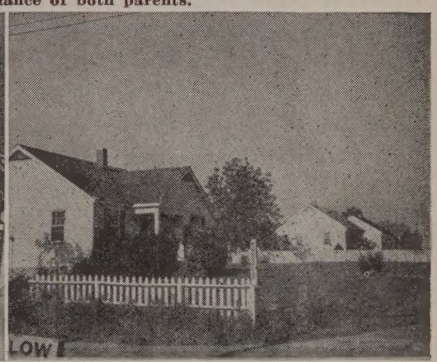
Divorced . . . a broken heart, a broken home and children deprived of the love and guidance of both parents.

Acme Photos

Christian kindness and consideration could have saved this marriage.



Through religious education this trailer trio lives a happy, fuller life.



A modern housing project, complete in every detail, includes the benefits of Christian influence.

Christian parents cherish the sanctity of home and unity of family.

Earle H. MacLeod Photos

Partakers of Holy Communion are less apt to violate the bonds of holy matrimony.

A wise judge brought about this couple's reconciliation in court.

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Neglecting The Children

In 1852 when the General Conference of Methodism met in Boston, some slight concern was expressed for the children of America. *The Daily Zions Herald* of May 25, 1852 carries a report from Mr. E. H. Collins, representing the *Sunday School Advocate*. Mr. Collins said that he did not believe there was much hope of the next generation being better than the present unless the children were better educated. He decried the fact that Methodism was spending so much for its adults while neglecting the children. "His observation had convinced him that there was better prospect and better chances for the conversion of children from six to ten years of age than at any other period of their lives."

Our 1948 session of the General Conference ought to hear some stirring reports on the success of the current Crusade for Christ. This 1947-48 church year is the time when we are working for an increased church school enrolment and attendance. We are united throughout the entire denomination in an effort to recruit children and young people for the Christian life. Some churches will make it an occasion for effective evangelism while others will satisfy themselves with the mere addition of names to the church school rolls. Despite the fact that the Methodists in 1852 were slow to adopt the suggestion that children between the ages of six and ten were the best prospects, the psychological truth of that observation still remains as one of our most challenging opportunities.

Will 1948 Methodists show better judgment than the 1852 Methodists in this vital matter?

Poor Business!

The Federal Council of Churches of Christ in America has shown itself to be unfaithful to the spirit of its last action in refusing membership to The Universalist Church of America. Last December, in turning down the Universalist application, the Council said in a most polite way that it would appoint a commission to study the matter. (The matter has been under consideration, or under a pile of paper in the Council's office for more than four years. Most progressives took the Council at its word and believed that an honest attempt would be made once again to restore to the Federal Council its true ecumenical function by including the Universalists in its fellowship.

But no commission has yet produced any report. As a matter of fact, we challenge the Council of Churches to produce the names of any persons appointed to such a commission. The only approach to the Universalists that the Federal Council has made was a letter written by the new president, Mr. Charles P. Taft, in which he told Dr. Cummins, general superintendent of The Universalist Church, that "This is a practical matter. If we let the Universalists in, we let out the Lutherans."

We do not believe that the action of the Federal Council of Churches represents either the Christian spirit, or the wishes of the vast majority of the people who support the Council. In this day when Protestantism needs every once of strength that it can possibly muster to withstand the totalitarian threats of clerical fascism and materialistic atheism, we cannot tolerate any kind of theological dictation on the part of the Federal Council of Churches. We say that it is poor business for the church to become such a theological dictatorship that it cannot accept the opportunity it has for Protestant fellowship.

The Council of Churches is under direct obligation to face this matter on the floor of its next general meeting. The question has been decided upon by small committees or by arbitary decisions of individual council officials. This is an issue which should be aired in open meetings where the true democratic spirit of Protestantism can speak its mind freely.

Religious Freedom In Yugoslavia

Roman Catholics in Yugoslavia, as well as Serbian Orthodox, are greatly pleased that one of their most rigid beliefs is firmly imbedded as law in that land: it is the absolute prohibition on the practice of birth control. Dr. Stompar, head of the Yugoslavian ministry of health, told us about the problems involved in bringing health facilities to these people who have suffered so much for the war. The venereal disease rate, tuberculosis, and diseases resulting from malnutrition, said Dr. Stompar, are exceedingly high. Four thousand physicians were lost during the war and the nation is now making every possible effort to train new doctors to serve the masses of the people in a program of completely socialized medicine.

Dr. Stompar made it clear that it was not because of the government's effort to replace the million and a half people killed during the war that Yugoslavia outlawed birth control, but because, to the vast majority of the nation's people, birth control was immoral and contrary to the teachings of the churches. He said that to allow the practice of birth control would be to incite great difficulty with the Roman and Orthodox church people.

In view of the many statements about the denial of religious freedom in Yugoslavia, we found Dr. Stompar's information to be of utmost significance. If Tito's communism were so ruthless as we have been made to believe in America, then surely it would not be reasonable to expect this kind of respect shown for religious belief. As a matter of facct, some of the ministers in our delegation felt that Yugoslavia was in error in denying the right to those who want to plan their families.

Basically there seems to be a policy of leaning over backwards in Yugoslavia to keep the religious groups happy. Official combinations which give the church temporal power are very definitely abolished and any attempt to incite activity against the government is watched with grave suspicion, but in the normal picture of life in Yugoslavia as we saw it, the churches are as influential in the stimulation of spiritual and social values as they are here in America.

Justice In Palestine

Christians find it difficult to believe the reports of last week concerning the landing of Jewish refugees in Germany. With barbed wire, fire hoses, police clubs, and physical violence to add to the heartbreaking situation, the refugee Jews had been turned away from their beloved Palestine and put back in the detention camps. Tragic marks of Hitler's anti-semitism are apparent in this terrible episode.

What else could have been done about it? Why should the British be condemned for this violent treatment meted out to Jews? Only the British can answer those questions. Only the British have insisted upon keeping Palestine as a colonial possession instead of guarding it as a mandate turned over to them for protection by the League of Nations. Only the British can say why they violated that mandate and issued a white paper which first barred, then limited the immigration of Jews into the land which the world promised to them.

The Man Who Removed A Mountain

The Unitarians have instituted a valuable institution in the wayside pulpit which carries thought-provoking statements printed on large posters. Last week one of these sermonettes said, "The man who removed a mountain began by taking away small stones."

A passerby noticing the sign remembered that a famous preacher once scoffed at the idea of tearing down a mountain with a tack-hammer, and made a dramatic appeal with that figure of speech for people to band together for powerful attacks on the forces of sin. The passerby began to think that the Unitarian sermonette was perhaps the sign of a new age in the problem of establishing righteousness on the face of the earth. He remembered that wars had never settled anything in terms of either lasting peace or abundant civilization; — yet militarism scoffs at the idea of tack-hammer tactics. He remembered that Jesus Christ concentrated his efforts on the recruiting of "the least of these" in contrast to those who wanted him to set up a great kingdom which would overthrow the powerful Roman empire of his day. The passerby thought about the power of the Christians when they met in little groups and talked in whispered tones in the catacombs, and he wondered if the majestic architecture and social position of the average church today had as much influence for good as that underground movement of primitive Christianity.

It may well be that to remove the mountain of cancerous malady that obstructs our path to faith and freedom and abundance, we must begin by taking away the small stones. Perhaps the church must recapture the power of the whispered conversation. It may be that our churches are too big and too high to hear the "still small voice."

Letters to a Student

Written by the late Professor Borden Parker Bowne of Boston University

November 25, 1908

I am glad to learn that you have used the time of your confinement to the house to such good purpose, but I am especially glad to find your thesis subject opening up so satisfactorily to yourself. There is a vast deal of matter on this subject of mysticism scattered throughout the religious history of the church, and both the mystics and the critics seem not to have been entirely sure of what they were after The mystics certainly have talked a good deal of nonsense, and their critics have not infrequently spoken in a naturalistic way that seemed like the denial of religion outright. I think it is really a matter of importance to rescue the truth that is in the doctrine from the extravagances that have infested it.

Wesley's discussion with John Smith is interesting as showing how difficult a thing it is to define this doctrine. Indeed I doubt if it can be defined at all. You notice that Wesley was not quite willing to make it anything miraculous, while Smith (who is said to have been a high dignitary of the English church) was very desirous of knowing if there were not something miraculous in the view. Neither party was quite out in the clear. Probably the fact is about this, —that communion with God for most of us takes place largely through conscience and work, rather than in very distinct manifestations of a specific sort; and yet all the while in such a way as to carry with it a sense of reality, a conviction that we are not on the wrong track and that the divine spirit is with us in the way. It seems, then, to be not so much a thing to be defined or even definitely expressed, as rather a life that grows more and more assured of itself and of its solid foundation.

On the other hand, the criticisms of the mystics (objective genitive) very often run into a species of naturalism which reduces the religious life to a formalism or mere external mechanics of duty, and then it becomes rather dry and barren and there is not much worth having left. I hope you may, in your study, be enabled to put the matter in such a way as to show at once the reality of the mystical element in the religious life, and also how to guard it so that it shall not run into the excesses which are so prominent in the history of mysticism.

I have never met Crapsey. I have read a few things from him which clearly show that he is a loose-jointed creature intellectually—something like Campbell with his new theology. It is hard to keep such persons in stable equilibrium. If you prop them up on one side they tumble over on the other side, and no amount of propping serves to keep them right side up.

In closing, I would suggest that if you have the time and inclination you would do well to get a book by Henri Bergson entitled "L'Evolution Creatrice." He is professor in the College of France and the work is exceedingly able and valuable withal as showing the limitations of our orthodox scientific views. This of course is familiar to you, but Bergson does it in his own special way, and that makes it especially attractive. His positive work is not entirely satisfactory, as you will see on reading. You will find that unless he advances to the conception of Personalism his doctrine of Vitalism will fall over into pure chance or a groundless becoming. All the same the book is one of the ablest things published for a long time. I know of no one in France who is his superior, if anyone at present is his equal.

December 11, 1908

I read the clippings you sent me with great interest. Poor ——— seems to

(Continued on page 906)

Getting a Kick out of Life

William L. Stidger

Keeping the Soul of the World Alive

A grandmother (whom I know intimately because I have lived with her for fifty years) had two grandsons visiting her this summer. Every day that grandmother took those boys on some adventure. It might be a very simple thing such as a ride in the subway or on the elevated trains (they do not have these in Cincinnati). It might be a ride on the Charles River, or visits to historic Concord and Bunker Hill. It might be a visit to the glass flowers at Harvard, or a ride on the swan boats in the public gardens, but everyday it was something. That grandmother was never-tiring in seeing that those boys had new and exciting experiences every day of their visit. The grandfather sat idly by watching all that was going on and chiding in some such homely American phrase as "You certainly do stick your neck out in entertaining those boys. You certainly do go beyond the line of duty."

Then every night, the grandfather would hear her reading to those boys for an hour or two before they went to bed, and it seemed to him that the boys took advantage of their grandmother's good nature. He protested against her self-imposed slavery to Billy and Jacky. This is what that grandmother said in her defense, "When I give those boys a new educational adventure in the daytime, even if it is only riding the subway or the elevated, and when I read a good book to them, I am simply trying to keep the soul of the world alive. Then she quoted this Longfellow quatraine:

"Thus at the flaming forge of life
Our fortunes must be wrought;
Thus on the sounding anvil shaped
Each burning deed and thought."

Niemoller Shorn of Status

The Stars and Stripes Bureau

FRANKFURT, July 28.—Pastor Martin Niemoller, World War I submarine commander who has been presented as one of Nazidom's bitterest foes, has been refused classification as a persecutee of the Hitler regime and has been deprived of special rations given to those persecuted by the Nazis.

Dr. Hans Mayer, president of the Society for Persecutees under the Nazi Regime (VVN), said the declassification of Niemoller came at a meeting held here recently when papers from a secret file of Alfred Rosenberg, Nazi ideological leader, linking Niemoller with anti-Semitic moverents were revealed.

The file, released from the Nurnberg court archives, recorded a 1938 court proceeding in which Niemoller is alleged to have said his family was "anti-Semitic out of tradition." According to Mayer the pastor, who has been recognized as an ardent anti-Nazi if not

great democrat admitted he had supported the Nazis as early as 1924. In addition to the charges based on the files of the Nazi philosopher, Niemoller has been confronted with the statement of Wilhelm Betz, chairman of the VVN in Niemoller's hometown of Budingen, saying the pastor, while on a lecture tour of the U. S., had sent more than 1,000 CARE packages to his home address. Not one of the packages, Betz said, was delivered to a genuine Nazi victim. — European Edition *The Stars and Stripes* Publication of U. S. Occupation Forces in Europe Tuesday, July 29, 1947.

Evangelism Program

ALBION, Mich. (RNS) An intensified program of evangelism for winning new members to The Methodist Church and reclaiming inactive members was adopted here by the national convention of the Church's Board of Evangelism. Included in the program were the following proposals:

"That emphasis be placed on winning the parents of children enrolled in church schools and securing commitment for the Christian way of life from all enrolled in church schools.

"That each annual conference seeks to have sufficient special workers in the field to establish and shepherd new churches and church schools.

"That spiritual life retreats be held for pastors and laymen separately to train them in holy habits, spiritual techniques and Christian leadership.

"That an invitation be given to Christian discipleship at the close of each preaching service, and,

"That the Board of Evangelism select 200 centers in the United States and hold spiritual life retreats for men, women and young people with the aim of evangelizing those communities."

In memorials to the Church's General Conference, the convention urged: that a commission be set up to consider union of the Colored Methodists Episcopal Church with The Methodist Church; that Methodist seminaries establish a chair of evangelism and the spiritual life; that the General Conference launch a church-wide Christian Family Movement; and that provision be made for publication of the Methodist Membership Manual in Spanish.

Two Methodist laymen told the convention that many are waiting to be asked to embrace Christianity. In a session believed to be the first in which laymen discussed the work of the clergy before a national meeting of Methodist ministers, Richard Campbell, of Altoona, Pa., an insurance salesman, and Tom Spradling, of St. Louis, Mo., a manufacturer, discussed their techniques and experiences in personal visitation evangelism.

Our Ministry and Church Union

STANLEY B. HYDE

A series of panel discussions of church and county agencies at county council meetings in Vermont recently revealed that the key problem is leadership. Most areas have far fewer Christian workers, nurses, recreational leaders, and similiar workers than they need. Many families remain unreached even with present efforts and programs.

In the case of the union of churches, it looks well to be putting two or three churches together in a town. There is much to be said for congregational unity and fellowship, for a community program, for a unified approach to the religious needs of a natural social unit, be it village, town, or section of a city. However, again and again, one minister is expected to do what two or three did before. Not frequently enough is the congregation willing to provide a staff of two or three ministers or Christian workers so that the ratio of leaders remains as high or higher than before.

Kolb and Brunner in "A Study of Rural Society," Houghton Mifflin Co., 1940, have some interesting facts about church unions in rural towns and counties. In interpreting their data, they show that less competition and fewer churches per thousand people result in greater efficiency and growth. Their figures also indicate that the percentage of the population which belongs to the church dropped from 27.4 to 26.3 from 1924 to 1930. On the other hand, where there were presumably more ministers since there were more churches, the percentage rose from 43.4 to 44 (page 515). Note also the contrast in the percentage belonging to the church—27 per cent, over against 44 per cent where there is more leadership. It appears that this difference, while slight, is directly related to the reduction in professional workers. In other words, the more paid church leaders, the larger the total of the population being reached.

The elimination of unnecessary buildings, of competition, and the fostering of cooperation among the Christians of a community is very desirable, especially so when the leadership remains adequate. The temptation to trim budgets and save money at the expense of service to individuals is to be deplored.

Many times I have heard the argument, "There are no more in the congregation since we united than there were in either separate congregation before," and we reply, "That is true and how could it be otherwise? When you had two congregations you had two ministers and they could keep in touch with twice as many people. Now you try to get along with one and he can call on only so many people in a week. Every minister knows how much his calling is reflected in the size of his congregation."

There are many practices by which ministers supplement their calling, such as sending out pastoral letters, having printed calendars, and some ministers do attract larger congregations than others, but, by and large, the minister builds his church and its services as he serves his people with individual, personal contacts.

As we seek to keep up the proportion of professional leaders, it would often be best for united parishes and cooperating churches to engage specialists such as directors of religious education, youth workers, and ministers of music. They will not only do some calling, but will free the pastor from special duties to devote a larger share of his time to the homes, the sick, the bereaved, and others needing ministry.

There is something to be gained in maintaining a sufficient number of effective working groups when parishes unite and this also requires that the number of ministers not be reduced. The principle may be illustrated from a related field. It has been a good thing to have so many societies and groups under

(Continued on page 910)

PERSONS

Mr. Melville E. Osborne, Jr., son of the Rev. Melville E. Osborne, pastor of the Quarry Street Methodist Church, Fall River, Mass., left Le Havre, France, to sail for the United States on August 29. Mr. Osborne was joined by his brother and his wife, the Rev. and Mrs. Wesley D. Osborne, at Southampton, England. The trio has been touring Europe for the past two months by automobile.

The Rev. Mr. Osborne is pastor of the Hingham Methodist Church and is returning to continue his studies in Boston University to continue his pastoral duties and his studies in Boston University.

Mr. Wesley Osborne, Jr., is vice-consul of our embassy in Paris and has been abroad in that capacity for the past theree years. He is home on a six-week trip combining business and pleasure. His time will be divided between his business in Washington, D. C., and the two parsonages of Fall River and Hingham.

The Rev. Otto Scott Steele, Jr., Lawrence, Mass. and Miss Mildred Madeline Romedahl, Madrid, Iowa, were united in marriage in the Methodist Church, Luther, Iowa, on September 4th. Dr. Otto Scott Steele, minister of Endion Methodist Church, Duluth, Minn., father of the groom, was the officiating minister. Miss Romedahl is a graduate of Simpson College, Indianola, Iowa, and for the past year served as counselor of the Wesley Foundation at the University of Iowa, Iowa City. The Rev. Mr. Steele is a graduate of DePauw University, Greencastle, Indiana, and of Boston University School of Theology. This spring he was awarded the Jacob Sleeper Fellowship by Boston University for graduate study the coming year. Mr. Steele will serve as pastor of the St. Paul's Methodist Church, Lawrence, Mass., and pursue his graduate studies at Boston University leading to his doctorate in theology. The Steeles will reside at the parsonage, 26 Wyman Street, Lawrence, Mass. The young couple met last summer, 1946, when they served as student delegates of The Methodist Church at the World Student Federation Conference at Geneva, Switzerland.

The Rev. Kenneth B. Holmes, teacher of history at Green Mountain Junior College and a member of the Troy Conference, has been instrumental, as president of the East Poultney Historical Society, in the erection and dedication of a marker, appropriately designed, to designate at East Poultney the Horace Greeley Highway. This highway, running from the New York State line through Poultney, East Poultney, Middletown and Ira to West Rutland, was designated as a memorial to the great Civil War editor and publisher by a recent act of the Vermont General Assembly.

The Reverend Wesley Hodge, pastor of Christ Methodist Church, Wakefield, Rhode Island, is a patient in the Deaconess Hospital. He had been confined to the Westerly, R. I. hospital previously.

The first national organization of Protestant hospital chaplains, formed in Philadelphia in 1946 as a part of the American Protestant Hospital Association, meets in St. Louis, September 19, 1947. The Rev. Russell L. Dicks (Methodist) of Wesley Memorial Hospital, Chicago, is the first president of the organization. With him on the executive council are the Rev. Robert D. Morris, Episcopal Hospital, Philadelphia, as vice-president; the Rev. Leicester R. Potter, Jr. Massachusetts Memorial Hospitals, Boston, as secretary-treasurer; the Rev. Granger Westburg, Augustana Lutheran Hospital, Chicago, as chaplain; and the Rev. Carl J. Scherzer, Protestant Deaconess Hospital, Evansville, Indiana, as member-at-large.

Mrs. Eugene Bird, a former member of St. Paul's Methodist Church, Lynn, Mass., died April 16, 1947, at the age of 89. She is survived by one brother, the Rev. George W. Whitman who has served as pastor of the United Church, Halifax, Nova Scotia, for sixty years.

The Rev. Harold C. Metzner, pastor of Trinity Union Methodist Church, Providence, R. I. preached at the Central Methodist Church in Wheeling, West Virginia, on Sunday, August 17. The church has been the church home of the Metzner family for decades. At this service Dr. Metzner baptized three children of his cousin. On Sunday, August 24, Dr. Metzner preached at St. Paul's Methodist Church in Grafton, W. Virginia, which is now the home church of his mother, and on August 31st, preached in the First Presbyerian Church of Brooklyn, N. Y.

A group of sixty-six persons, ministers and their wives, of the New England Southern Conference enjoyed the fellowship and inspiration of the Wilbraham Ministerial Training School, Wilbraham Academy, Sept. 1-5. Drs. Arnold Nash and Thomas Kepler lectured throughout the week, both with excellence in their respective fields. On Thursday afternoon Bishop Lewis O. Hartman addressed the school, and on Wednesday evening Dr. Charles Jeffras led in a service of memorial for the late William K. Anderson who until his untimely death last February was the Educational Director for the Methodist Commission on Ministerial Training. An offering was received at that service which will go to the Baxter School Endowment Fund in memory of Dr. Anderson. Dr. Richard J. Spann, sucessor to Dr. Anderson visited the school and reported on the work throughout the denomination. Plans were made for the next session for the fall of 1948.

Miss Elaine Dahl, daughter of the Rev. and Mrs. Edwin S. Dahl of Chelsea, Mass., formerly of Worcester, has accepted a po tion on the faculty of the Randolph-Mac Woman's College at Lynchburg, Virgin She will be a member of the music depa ment. Miss Dahl was formerly on the facu of the Green Mountain Junior College Poultney, Vermont.

The Rev. Dr. Lynn Harold Hough, w retired from the deanship of Drew Theol ical Seminary, Madison, N. J. last June, a Mrs. Hough will make their future home New York City. Through September th headquarters will be at the National A Club, Gramercy Park. Near the first of t year they will move into an apartment th have purchased at 1165 Fifth Avenue. D ing the summer Dean Hough filled a ni Sunday engagement in the pulpit of St. A drews Wesley Church, Vancouver, B. C. will be a visiting professor the first semes at Emmanuel College of Victoria Universi Toronto, lecturing to theological, liberal a and graduate students.

The leadership of the late Miss Mary Woolley, for whom memorial services being held, was praised by Dr. Samuel M Crea Cavert, General Secretary of the Fe eral Council of the Churches of Christ America. "Dr. Woolley's sound practic judgment, combined with high Christi idealism made her leadership invaluable the Federal Council, especially in her cap ity as Chairman of the Department of I ternational Justice and Goodwill for fo years," Dr. Cavert said.

The Rev. Samuel W. J. Walsh, pastor Upham Memorial Methodist Church, For Hills, Mass., has accepted a position as p fessor of philosophy at Morningside Colle Sioux City, Iowa. He and his family exp to drive to Iowa, leaving Boston about S tember 25 and arriving in Sioux City arou October 1. Mr. Walsh received his A. B. gree from Mt. Allison University in Can and his A. M. and S. T. B. degree from B ton University. He spent the year 1937-38 study and travel abroad as Jacob Sleeper F low of Boston University School of Theolo He has met all the requirements for the d torate of philosophy at Boston Univer with the exception of the dissertation, wh he is now writing. Mrs. Walsh is the dau ter of Professor Adolphus Linfield, of faculty of Boston University School of T ology, and Mrs. Linfield.

The Rev. Raymond A. Whithey, Jr., pa of the Methodist Church in Danvers, M since 1934, received his Ph.D. degree f Boston University at the summer comme ment last month and shortly afterward for Salem, Ore., to become assistant to president of Willamette University. His cessor at Danvers is the Rev. Edwin R. I man, a member of the California Confer and a former chaplain in the Navy, wh come East to do graduate study.

Bishop Lewis O. Hartman announces the appointment of the Rev. Merle S. Conant of the Methodist Church at Farmington, Maine, to Washington Avenue Methodist Church, Portland, Maine, effective September 15, and of the Rev. J. Norman Barrett of First Methodist Church, Methuen, Mass., to Main Street Methodist Church, Nashua, N. H., effective October 1. Two recent transfers also are announced by Bishop Hartman—that of the Rev. Eldon A. Ramige from the New Hampshire Conference to the New York Conference, effective September 12, and that of the Rev. J. L. Butler from the New England Southern Conference to the California Conference, effective September 15. Dr. Ramige, who has been pastor at North Haverhill and East Haverhill, N. H., goes to the Castle Heights Church in White Plains, N. Y., and Mr. Butler to the church at Crescent City, Calif. Mr. Butler has been pastor at the Community Church in Osterville and Marston's Mills, Mass., since 1943.

The Rev. A. A. Callaghan, a retired member of the Maine Conference and former superintendent of Augusta District, is a patient at the Ann Jacques Hospital in Newburyport, Mass. Mr. Callaghan now makes his home in South Byfield, Mass.

Miss Helen Muriel Tingley, daughter of the Rev. and Mrs. A. Elwyn Tingley of 119 Cross Street, Central Falls, R. I., left for New York on Sept. 13th en route for Oberlin College, Oberlin, Ohio, where she will become a member of the 1947 Freshman Class. Miss Tingley was graduated from the Central Falls High School in June last and has but recently been awarded a scholarship at Oberlin where she will spend the next four years.

Richmond, Va. (RNS) "Understanding Our Sister Churches" is the theme of a series of weekly meetings now under way at the Broad Street Methodist Church here. Clergymen of 14 communions, including the Roman Catholic and Jewish, are listed as speakers. The series is expected to continue through Dec. 10th.

Rome (RNS) Myron C. Taylor, President Truman's personal representative at the Vatican, left here for London on his way back to the United States, after a two weeks' stay in Rome.

Dr. Robert M. Montgomery, formerly assistant professor of religion at Cornell College, has been named associate professor of Old Testament at DePauw University, President Clyde E. Wildman has announced. A former resident of Indianapolis and Owensville, Dr. Montgomery is a graduate of DePauw and Garrett Biblical Institute and holds the doctor of philosophy degree from Yale University. He was for five years instructor in Biblical history at Wellesley College before joining the Cornell faculty.

Aram K. Zelveian, New England regional secretary of the United Nations Association, is supply pastor of the Grasmere and Goffstown, N. H., Methodist churches. Mr. Zelveian is a graduate of the Boston University School of Theology.

Ecumenical Message on CBS "Church of the Air"

A CBS network radio service from Springfield, Mass., Sunday morning, Sept. 28th will bring tens of thousands of listeners across the nation into touch with the historic world meeting of sixteen Methodist bodies then to be in session in that city.

The speaking program will be shared by the two hemisphere leaders. The preacher will be the Rev. Dr. Wilbert Howard of Birmingham, England, principal of Handsworth College, who is chairman of the Ecumenical Methodist Council, Eastern Section. Bishop Ivan Lee Holt of St. Louis, Missouri, chairman of the Western Section, and executive of the nine-day Ecumenical Methodist Conference, will conduct the worship and introduce the British churchman to his American audience. Music will be furnished by the choir of the Wesley Methodist Church, Springfield, of which the Rev. John Hoon is the minister.

The service will originate in the studios of station WMAS, Springfield, at 10:30 EST and will constitute one of the regular Columbia "Church of the Air" programs.

Would-be listeners are advised to check at once with their nearest CBS station to be certain that this particular "Church of the Air" program is to be carried. This is one of two services conducted under the same name each Sunday morning, the other coming, a half hour earlier. These are known as sustaining programs and their use is optional with the program directors of local affiliated stations. Certain stations present both services, some "air" one or the other, while there are some which take neither, using the hour for local programs.

If it be learned that a given CBS station is not planning to present this 10:30-11:00 a. m. EST "Church of the Air" service September 28, it is possible that a request to the program director might result in his having it electrically transcribed and then put on the air at a later hour. In case such an arrangement is made fullest cooperation should be given by churches in making this announcement.

Church Of All Nations Disbands

Lowell, Mass. (RNS) The Church of All Nations, a non denominational house of worship which was founded 20 years ago to take care of the spiritual needs of immigrants who settled here, is no more.

Located opposite the Whistler House, birthplace of the famed American artist, James M. Whistler, the Church of All Nations outlived its usefulness, for the "melting pot" days are past.

When the Rev. Leslie A. Bockes founded the church, he instituted regular Sunday services and conducted special services throughout the week. Immigrant children were taught handicrafts, sportsmanship, and the importance of America in their lives, in special classes organized by the church.

The children who attended the church classes are now leaders in the industrial and commercial life of Lowell. Hundreds of "graduates" served overseas in World War II.

Today the building which once housed the Church of All Nations is headquarters for the Girls' City Club, a young women's group. The work of the Church of All Nations is done.

Pastor's Son

Ernest B. Hamilton, son of the Rev. and Mrs. Wilfred D. Hamilton, Fairhaven, Mass., died in the Methodist parsonage September 10. Ernest, who was 20 years old June 11, had been subject to a chronic illness for seven years. He was a wonderful Christian boy, uncomplaining, full of courage and faith, and ever thoughtful for others, as he fought for health. Despite his frailty, he accomplished much. He was a gifted musician, pianist in the East Wareham church school for five years, and a Sunday school teacher. Loving the church he was active in it always, and enjoying it. He graduated from the Wareham High School, valedictorian of the class of 1946, with the highest scholastic record ever attained by a boy in the long history of the school. His valedictory was considered a masterly presentation of the subject, "Can There Be World Peace?" Last June he completed the freshman year at Wesleyan University with a high average for the year.

Physically unable to enter the ministry as he desired, he went to college with the ambition to become a scientist. He excelled in physics and his teachers predicted his success in this field. He said, "In an atomic age the world needs Christian men in science and I want to be that." He was a thorough Christian in every phase of life. His faith never seemed to waver. He spent months in hospitals with specialists and operations, going through such experiences seven times and always planning for the time 'when I get well.' Finally the poor tired body had to give up and now he is living in radiant health with his Heavenly Father.

Services in New Bedford, September 12, were conducted by the Rev. G. Albin Dahlquist, superintendent of the New Bedford District. The former superintendent, the Rev. P. M. Spurrier of Warwick, R. I., spoke. Burial was in Hillside Cemetery, Stafford, Conn., on September 13. Ernest is survived by his parents, two older brothers and two older sisters, maternal grandparents and nieces and nephews.

What's New in the Bible?

CHARLES M. McCONNELL

International Uniform Lesson for Sept. 28

A CHRISTIAN PHILOSOPHY OF LIFE. ECCLESIASTES 1:2, 17; 2:1, 11; 12:1, 5-7, 13-14.

The Business of Taking Stock:

"Philosophy is the business of taking stock at least once," is one man's word about what another says is "a way of looking at things."

When we stop to take stock, we must ask to what ends should a human life be directed. Everyone seeks certain satisfactions in life. One of these is the use and command of one's own faculties without interference. Applied to a larger field this means democracy. Unless the individual has a certain amount of free choice, there can be no philosophy of life. In fact there would be no use in taking stock of one's life unless there was a chance for the exercise of one's own faculties without interference in the making of a living, in the choice of objectives, and in the kind of work one does.

Continuing Dr. Hocking's observation on philosophy, we find this statement, "Philosophy is concerned with values, with the things that make life worth while; and the free man has to make his choice among these things." A Christian philosophy of life is therefore the choices Christ made in the field of values.

We can ask what values make a human life worth living and find an answer in the life and teachings of Jesus Christ. And these answers add up to a Christian philosophy of life.

The kind of philosophy Jesus had was workable. It was not some heavy-worded essay on life and its meaning designed for a select few highbrows who are off the main thorofares of life. But Jesus was no mere "hard headed" "objective" "plain spoken" man who mistook half truths for sound, workable, ways of life. In the truest meaning of the word Jesus was a philosopher.

Some Conclusions About Life

Some conclusions about life were arrived at by the writer of Ecclesiastes or "The Words of the Preacher." Some were negative and some were positive.

On the negative side of life there is much vanity, "saith the Preacher." In a burst of doleful pessimism the conclusion was reached that "all is vanity."

This vanity verdict was pronounced in turn on wisdom, madness, folly, mirth, pleasure, the works of the hands and all labor. These all put life in the red for "there was no profit under the sun."

In a somewhat lighter strain the Preacher put the emphasis upon youth and left the bitterness of life for the aged and burnt-out. There is some consolation in the return of the dust to the earth and the spirit to God who gave it.

In the more positive preacching of this rather forlorn book we find a lift in the closing conclusion of the whole matter—"Fear God and keep his commandments."

Now let us get to Christian philosophy. Why dwell on this high sounding and dark-hued song of "mourning in the streets" and "a silver cord which shall be loosed?"

Let Jesus speak his hopeful words. "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: If it were not so I would have told you. I go to prepare a place for you."

Jesus Christ came to change a philosophy of "all is vanity" to one which believes and acts upon the belief that "a man's life consisteth not in the abundance of the things he possesseth."

The Homemaker's Corner

Mrs. Harry A. Burnham

Contemporaries

The other day I called on a woman who eighty-nine years old. She lives with a voted daughter who "takes care" of every moment. Much to my surprise Moth opened the door in answer to my ring.

"Oh, I am so glad you have come today was her greeting. "Molly had to go to to and she tried to find someone to stay w me, but finally decided it might be safe leave me alone for a few hours." With chuckle she continued; "What a good ti we will have! I am going to make some t and we will have a real old-fashioned visi

Then, as though to apologize for a seeming disloyalty to her beloved daught she added, "Molly is *so* good to me."

I remembered two lines from a verse once read:

"God rest me from my daughter
Who is so good to me."

In the neighborhood where this wom lives are several of her contemporaries. M of them are being cared for with the sa diligence which the daughter of my frie exercises. They seldom have an opportun to enjoy visiting at any length with ea other. It might tire them, you know. Dou less every one of them would welcome good, healthy weariness occasionally.

I remember a fortunate grandmot whom I used to love to visit when I wa child. She had her own large room. It entirely separate from her daughter's p of the house. There was even an outs door leading to it, so that her callers not have to go through her daughter's roo to reach her. She had her own plants a window shelf, her own knitting and pa work. She could sit up or lie down, as mood suited her. When her contempora came in they talked of the "olden, gol days" to their heart's content.

In the family living room her daug visited with her contemporaries. They ta about their children, their clubs, their pes and patterns.

Miles distant , in a college dormitory, planned their studies, their holidays, futures. Dreaming their dreams of tomor They understood each other because were contemporaries.

A young mother took little Bobby journey by train. They had harly sta when Bobby peeked around the edge of seat, then sidled to the floor and along aisle to where he had discovered a co porary with a ball.

There is a camaraderie, a link of u standing and sympathetic response bet contemporaries of any age or calling, wh their interests be in yesterday, today o morrow, whether they speak of memori

aspirations, of young love's dream, or just play ball.

It is a kindness to elderly people, and to children, to allow them the freedom of uninterfered-with enjoyment of their contemporaries.

Honor to Bishop Lee

Bishop Edwin F. Lee of Singapore, who supervises Methodist work in Malaysia, has been honored with the Medal of Merit "for exceptionally meritorious conduct in the performance of outstanding services to the United Nations during the period of the recent war."The medal is one first authorized by General George Washington in 1782.

During war days, when Bishop Lee's episcopal Area was inaccessible to him, he served the Protestant churches of America as director of the General Commission on Army and Navy Chaplains, his headquarters being in Washington. During World War I the Bishop was himself an Army chaplain with the AEF.

Bishop Lee's citation made special reference to his long residence in the South Pacific and the value that this fact gave to his services. Signed by President Truman and read by the American consul-general in Singapore the citation was worded as follows:

"Bishop Lee, while touring Army and Navy installations throughout the United States and the Southwest Pacific area, India-Burma area, China area and isolated islands at the invitation of the Secretary of War and the Secretary of the Navy, performed a duty which was impossible for the Army or political leaders among the civilians to execute.

"He had served previously for 23 years in the Far East and in many of the islands, with headquarters in Manila and Singapore. On his tour throughout the Southwest Pacific he contacted high civilian leaders and Christian churchmen, who respected him as a friend and a leader.

"In this capacity he was able to impress upon the natives the moral issues confronting the United Nations in defending the civilized people of the world from the aggressor nations.

"He travelled over 30,000 miles by plane and contacted more than 500 chaplains personally, assuring them that the Protestant churches in the United States were behind them and the servicemen. Bishop Lee's mission was characterized by tact, diplomacy, churchmanship, a high patriotism and outstanding accomplishments for the High Command."

Present at the ceremony in the American Consulate in Singapore were governmental, army, educational and religious representatives.

Is Vermont Our Parish?

ELDON H. MARTIN

CHAPTER XX

Vermont people are amazingly tolerant. They will stand a great deal of sophomoric preaching without much complaint. They will listen to the exposition of ideas with which they do not agree and will not find fault, if they have confidence in the preacher's sincerity and personal integrity. But they also expect him to know his business. Sooner or later, he must produce the goods or stand condemned at the bar of public opinion.

These people recognize a good sermon when they hear one. They know their Bible, probably better than the average congregation, and they have a keen sense of humor. The hapless minister who makes a ridiculous mistake through ignorance or otherwise is likely to be remembered for it long after he is dead and gone.

Vermonters are proud and sensitive. As a group they are not wealthy and some of them may be poor, but they are not beggars and they do not like to be patronized. The last thing they feel like, and that they want anyone to think concerning them, is that they are penniless relatives who must be taken in and given a "good home with nice people." In order to serve them acceptably a minister must have plenty of tact as well as a wise and discerning love of humanity in his heart. These people need above all other things to be delivered from pettiness, meanness, smallness, provinciality, all of the astringent influences that accompany social and economic stagnation. At the same time it is of utmost importance that one should guard against despising them for their ways of thought and life. There is every reason to believe that they are no more prone to develop such characteristics than other people would be under the same circumstances.

The situation calls for the preaching of great truth clothed in simplicity appropriate to country life such as marked the parables of Jesus.

After all, what constitutes ministerial success? It is not measured by rank and salary and size of church alone, nor even primarily by these things. Men who have dared to suggest that there are times and places where a minister ought to put service and even sacrifice ahead of such considerations have been called fools, and have been scornfully referred to as "so abstractly spiritual as to be utterly unmindful of the practical necessities of life." Yet men have answered the call to the ministry with the understanding that it meant giving themselves to that calling without reservation. Men go to the foreign field in such a spirit to serve without stint. We need missionary-mindedness in Vermont, evangelistic passion, and a willingness to work. We need to have respect for the church, respect for Vermont people, and an honest pride in doing our task well, even in the humblest rural field.

In order to know what God wants him to do as pastor of a Methodist church in Vermont, a man must have a through and clear understanding of this rural field. He must know country life and country people, their needs and their possibilities. He must have a deeper knowledge of the task of a rural minister than he is likely to acquire even from the study of the best courses that any theological seminary now offers. It means continuing personal study and research until he can qualify as an expert and a scholar in matters pertaining to country life.

A minister's dedication to this rural task demands also what every unconditional surrender to God's Will demands,—a willingness to go the limit in response to God's request, if He should ask it. Ordinarily this does not, and may never necessitate the giving up of the everyday comforts and conveniences of life. The rank and file of ministers as well as other people, even in Vermont,

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The Spiritual Foundation for World Peace

ROY E. THOMAS

The most pressing problem confronting mankind today is the problem of creating and establishing world peace. We have reached a point in our history where to go on with war will prove disastrous. War is no longer a game that develops the strength and skill of the participants. It is no longer a device for rectifying injustices. It is no longer an ordeal that nations feel called upon to endure once or twice in a generation. War as we know it today spells full-fledged disaster to all that are involved, winners and losers alike. We have been solemnly warned not alone by our spiritual leaders but by our military leaders and our leaders in science, that another war would spell the end of everything we have known as civilization.

A change is called for — a drastic, radical change in our ways of thinking and doing. Thinking people, whether in the church or out of it, have begun to agree on that. J. H. Oldham, the eminent English clergyman, recently said: "Without a fundamental change in outlook and purposes mankind must perish.'" Lewis Mumford, an American non-churchman, has been expressing his belief that only a change from within can save our civilization. There must be a spiritual reconstruction before any outer change will be possible. So after two thousand years the words of Jesus suddenly take on a new meaning for us: "Verily, verily I say unto you, ye must be born again."

While there are those within the church and without who realize this truth, there is as yet no general understanding of it. There are those who feel that the problem is political. If we could only get the right laws and the right men to make them, we should have peace. Others feel the problem is one of organization. If we could only secure world government, peace could be established and preserved. Still others believe the problem is economic. If we could only secure a fair share of the earth's proceeds for all peoples, that would insure peace. Undoubtedly all these items are factors in the problem of peace. But none of them alone or all of them together constitute the dominant factor. The problem of world peace is not preeminently one of economics or politics or organization. It is fundamentally moral and religious. Unless men in their hearts genuinely want the things that pertain to peace, there will be no peace. That means many things, but one thing above all — the major responsibility for the winning of peace rests squarely upon the church.

It is the business of the church to deal with the spiritual area of men's lives. It is the church that brings men in touch with a Power that can cleanse and heal. It is the church that exists to challenge men's selfishness and to rebuke their evil which in large leads to war. We must, of course, have the United Nations, and it is to be hoped that our leaders will produce something much better along that line. We must have wise laws. We must move away from the international anarchy that now prevails toward world government. We must bring about a more equitable distribution of the world's goods. But above all is the state of man's spirit. This is fundamental. If the heart is not right, nothing will be right. The conclusion is forced upon us: among all the changes that are necessary if mankind is to survive, spiritual reconstruction comes first. The Church of Jesus Christ must lead the way.

Now is the time for us to go to work. For the Church means us. It is not the ministers, the district superintendents, the bishops alone who must bear

New National Shrine

RNS Photo

NEWPORT, R. I. — An overflow crowd sit on lawn at the formal dedication here o Touro Synagogue as a national shrine. Th 184 year-old structure is the oldest Jewis house of worship in this country. It was her that George Washington gave a speech em bodying his concept of religious liberty an in a letter to the congregation declared tha "happily, the government of the Unite States gives to bigotry no sanction, to per secution no assistance."

Free Unitarian Committee

BOSTON (RNS) The newly-formed Na tional Committee of Free Unitarians, whic seeks to eliminate philosophies in the Amer ican Unitarian Association "likely to destro religion and the American way of life" receiving hundreds of letters from Unitarian throughout the country pledging support o committee aims, Lyman W. Phillips, nation chairman, declared here.

A national survey to determine the sent ment of rank-and-file Unitarian membersh in the United States concerning fundament policies and objectives of the American Ur tarian Association will be undertaken th fall, Mr. Phillips said.

The sharply-worded denial by Dr. Frede ick May Eliot, president of the Americ Unitarian Association, of the committe charges that Communistic ideology had be "encouraged or tolerated" will not halt t program of the Free Committee, its cha man added.

It was a similar protest against left-wi activities which resulted recently in the moval of Dr. Stephen H. Fritchman from t editorship of the Unitarian publication, *T Christian Register.*

Vatican in Palestine

ROME (RNS) The majority report of United Nations Special Committee on P estine has revived rumors here that the V ican may be offered a mandate over Jeru lem and other Holy Places in Palestine.

According to informed Vatican circ however, speculation on this score is "hig premature," especially since UNSCOP fi ings have not yet been submitted to United Nations Council.

Parsons at Cornell

Three Methodist ministers are among fourteen appointees to the faculty and staff of Cornell College, Mt. Vernon, Iowa, announced for the academic year 1947-48 by President Russell D. Cole.

They are: the Rev. Chester W. Quimby who will be visiting professor of religion for the year; the Rev. Robert Virgil Smith Ph.D., a member of the Iowa-DesMoines conference who will be instructor in religion and director of student religious activities, and the Rev. Miron A. Morrill who will be assistant professor of English for journalism and director of publicity.

Dr. Quimby comes to Cornell from Ohio Wesleyan University, Delaware, Ohio. He has been president of the National Association of Biblical Instructors and has taught at Dickinson College, Kansas Wesleyan University, Fargo College, and Ohio Wesleyan. He has done much writing. Perhaps his best known book is "Jesus As They Remembered Him."

Mr. Smith has finished graduate studies in Yale University. Mr. Morrill comes from many years as publicity director for various national Methodist agencies and from seven years on the faculty and staff of Hamline University, St. Paul, Minn.

Altar of the Nations

Rindge, N. H. — Altar of the Nations at the famous Cathedral of the Pines, with Mt. Monadnock in the background. The altar, 40 feet long, contains stones from every state in the Union and from many foreign countries. The Cathedral of the Pines speaks for no denomination, but welcomes members of all. It was built as a memorial to an American boy who went down in flames over Berlin during World War II.

this responsibility. What they can accomplish is much, but they cannot do it all. There are not enough of them. The Christian ministry to this troubled generation must be undertaken more and more by the rank and file of the church membership. You and I and all of us with the help of Almighty God must do this thing.

Is there any evidence that the Church is responding to this call? Yes, there is an impressive accumulation. There is that mighty movement, the Crusade for Christ. First our church people poured out their money for rehabilitation and relief. Touched and moved by the plight of their brethren the world over, they responded to their needs. The sum of over 26 million dollars was raised for these holy purposes. Then came evangelism. Our church was built on that. Now we are building again. We did not wait for the unchurched to come to us; we went to them. Our Methodists remembered the word of Jesus, how he said: "Go in to the highways and hedges and compel them to come in." We did not compel them, but we did go to them with the good news. We gave them every chance. We carried on from our churches to the people the gospel of peace. The result was a mighty ingathering of persons to Christ.

Then came the year of stewardship. Hundreds of thousands of new converts and millions of established members were confronted with a challenge to take this faith of theirs and do something with it — to give, and serve, and share. And along with these efforts there went a parallel effort to enlist more youth in the program of the church school and the youth groups. Our leaders have not forgotten the needs of the Church tomorrow.

Then there is the Methodist program of world service. We have not tried to keep the gospel in the corner. We look upon our church never as an end in itself, always as a means to an end. It is the means of taking Christ to those who in personal character and social attitude are without Him. Methodist missionaries are everywhere — in Africa, Central America, Asia, South America and the islands of the sea. We Methodists have determined that the United States will share something more with the world than the atomic bomb and lend-lease. Great Methodist schools and colleges and universities dot the land. Our hospitals and homes are everywhere performing their precious tasks. "The world is my parish," said John Wesley, Methodism's founder. And we modern Methodists have answered the challenge with world service. We have covenanted among ourselves to share the treasure of faith. We are carrying on the ministries of the saving, healing, peace-loving Christ. The task of spiritual reconstruction goes on, and Methodism plays her part. Another important phase of it is the ecumenical movement. Too long has the mighty Protestant force been split into impotent fragments. Jesus Christ, our founder, wills that these fragments shall be one. In 1939 three great branches of Methodism ended their division and became one. The resulting spiritual uplift surged through our great church touching and stirring its most remote outpost. It is so good that we want more of it. There is a growing sentiment among us for a return of our historic alliance with the Protestant-Episcopal Church. Who can imagine what spiritual power such a merger might release? All the while we are continuing our functional unity with other Protestant groups through the Federal Council of Churches and the World Council of Churches.

The Church has not been forgetful of her responsibility. Much has been done but much remains. There is, for instance, the belief so widely held that military force is our final reliance. This belief has been repudiated by many, including General Douglas MacArthur, who recently said: "The survival of civilization depends on the realization by all nations of the utter futility of

(Continued on page 907)

Pope Asks Mobilization Against Irreligion

Gunhild Bergh

Religious News Service Correspondent

ROME — A call for a mobilization against the forces of Communism and irreligion was sounded here by Pope Pius XII at a gathering of 250,000 persons in St. Peter's Square, which climaxed the first national convention of Italian Men's Catholic Action Organizations. Loud cries of "Viva il Papa" punctuated his address as he warned Catholics that "the time of reflection and planning is past and now is the time for action."

At no point in his speech did the Pontiff mention Communism by name, but he left no doubt as to what was on his mind when he spoke of forces which threaten "the spiritual revival of society." It was equally clear the Pope was thinking of Russian-dominated countries in Europe when he referred to Catholics and clergymen who are being "calumniated, imprisoned, killed and massacred."

Looking refreshed after his sojourn at the papal summer residence at Castel Gandolfo, the Pope, who was borne in solemn procession to a golden throne erected outside the entrance to St. Peter's Basilica, stirred a wave of applause when he declared his intention is to support peace efforts which would eliminate international rivalries and "unite all people in a brotherly embrace."

A thunderous "yes" was the crowd's reply when the Pope,declaring that "the opposing fronts in the religious and moral fields are becoming ever more clearly defined and the time of test is here," asked, "Are you ready?"

Outlining a program not only for Catholic Action members but for all Catholics, Pope Pius said they should first prepare themselves to be better Christians and better defenders of the liberty of the Church "under all its aspects." He stressed that the fight must continue until religion is again restored everywhere in "the family, the school, public institutions, and in every aspect of economic and social life."

The Pope urged his hearers to imitate the Christians of pagan times, "who penetrated into the enemy camp and by their faith and good deeds converted non-Christians to Christ." He declared they should "serve peace and save civilization" by working for social justice, the interest of the poor and homeless, and the preservation of the human family from "numerous new miseries."

At the forefront of the struggle, the Pontiff said, must be the clergy, but the Catholic layman must undertake the constant work of persuasion among those people in every class of society who have either gone astray through ignorance and misunderstanding or have been deceived and deluded by "facile or empty formulas."

Indicating he has been disturbed over Communist charges that the Catholic Church is the defender of entrenched wealth, the Pope insisted, on the contrary, that the Church believes there should be a redistribution of wealth. He said: "The Church is opposed to the accumulation of goods in the hands of a relatively small and exceedingly rich group, while vast masses of people are condemned to pauperism and to an economic condition unworthy of human beings."

The Pope added, however, that while the Church advocates the equalization of wealth, it maintains that "its successful realization presupposes that individuals as well as groups show the same understanding for the rights and needs of others as they have for their own rights and their own needs." He warned that "greed for gain," stimulated by economic and financial crises, "drives men to short-sighted speculation and practices which harm entire populations."

The great rally, which highlighted a three day celebration of the 25th anniversary of Catholic Action, reorganized by Pope Pius XI in 1922 to insure the cooperation of laymen in the Church's apostolate, ended on a colorful note when the Pope was presented with a great variety of gifts by Catholics Actionists from all parts of Italy. The gifts included baskets of fruit, wine, paintings of the Virgin Mother and other saints, material for ecclesiastical vestments, embroideries, and chalices.

Another feature of the Catholic Action commemoration was the celebration of a Mass in the Baths of Caracalla, a one-time pagan shrine, which was attended by a crowd estimated at 150,000. Among those present were Prime Minister Alcide de Gasperi, with five other members of the Italian Cabinet; Myron C. Taylor, President Truman's personal envoy to the Vatican; and numerous members of the Vatican diplomatic corps.

During the Mass, the bells of all Rome's Catholic churches pealed simultaneously, and the great cross crowning the dome of St. Peter's was iluminated. Among the participants in the Catholic Action demonstration was a delegation, including seven bishops, which arrived from Lazio province in 200 automobiles decorated with flags and flowers.

Because of lack of accommodation, many of the visitors to Rome for the demonstration had to sleep in pup tents pitched above ancient catacombs which are now Vatican property.

During a parade through the streets, the Catholic men were greeted with taunts at several points by Communists, who flaunted copies of the Rome Communist newspaper, *L'Unita*. On the other hand, however, the Communist organ sent a message to the Catholic convention, extending "greetings from democratic Rome to the men of good will meeting in St. Peter's Square."

Stewardship of Home

(Continued from page 892)

Do you know what is in the funny boo your child is reading? Do you know whethe the favorite radio program or the Saturda movie are harmful or instructive? Do yo send your children to church school? Do yo take them to church? Do you teach them b a reverent attitude toward all life to worshi through the day and through the little praye they say at bedtime.

They are going to read some literatur It might as well be the best. They are goin to hear many stories. They had better g them straight from you. They are early a quainted with evil. They had better lear to love the good through you. They ar going to ask the world's deepest questio and their alertly curious minds will attemp to explore life's deepest mysteries. Wher will you be when they need you? Life hol no deeper disappointments than those of th young. Are you alive to these? There is n other time when human idealism is so hig Are you helping to hold their banners aloft Don't be careless with children! God wi hold you to strict account for your stewar ship.

Religion in the Home

And where does religion fit into all this Religion doesn't "fit into" the home at al It must permeate it. When Jesus said, "suffe the little children to come unto me," H gave a precept and implied a judgment. A that is said and done, the training give the planning executed, the visions held, a must be permeated with the high and e alted concept of stewardship.

The classic stories of the Bible illustrat what sincere devotion of parents can d Hannah and Elkanah set Samuel apart fro his birth. "I have lent him to the Lord a long as he liveth." This is the dedication o the religious parent. "And Mary went up a the custom was to present him to the Lord. This was the first obligation of the world most honored mother.

"Son, behold thy mother. Mother, behol thy son." These words fulfill the last earthl obligation of the world's most honored So His life was so molded that at the age o twelve he amazed His elders by His answer So well did religion play its part in th family that after Golgotha another son, Jud became head of the church in Jerusalem.

I am sure that nearly all of The Twelv had good homes and good religious trainin Surely John the Baptist had. St. Paul wro of Timothy that he was aware of his ear training from his mother Lois and his gran mother Eunice. Suzanne Wesley must ha been a remarkably religious woman, givir to the world seventeen good children, amo whom are two world-famous sons. And our day, there are hosts of religious paren thousands who have not bowed the knee Baal or worshipped Mammon.

It is true. There is required of us a ste

ırdship of the marital relation, a stewardship of the children. The pain of life may be hallowed, its pleasures consecrated when together as families we conduct our living with the knowledge that in the sight of God we live and move and have our being.

Celebration at Newton

The golden anniversary of the Newton Methodist Church, marking the dedication of the present church building, will be observed October 17 and 19.

A dinner and program, to which all former pastors will be invited, will be held at the church on the 17th during which the history and progress of the church will be presented. A special service of worship will be held on Sunday morning the 19th at 10:30 o'clock.

Eldred M. Peterson, a member of the board of trustees and former superintendent of the church school, heads the general anniversary committee. Assisting him are Mrs. George R. Strandberg, president of the Woman's Society of Christian Service and superintendent of the adult division of the church school; Miss Emily Day, steward and treasurer of benevolences; Fred Hawkins, trustee and church treasurer, and the Rev. Leslie H. Johnson, minister.

Other committee chairmen include: Dinner, Mrs. George H. McFarland; Program, Arthur R. Van Wyngarden; Decorations, Mrs. Robert Lucas; Hospitality, Mr. and Mrs. Thomas Fox; Publicity, Thomas W. Silliker, Jr.

Catholics Protest Palestine

Jerusalem (RNS) The Arab Catholic Union of Palestine, which claims a membership of 80,000, announced here it has sent a protest to the United Nations against proposals in UNSCOP's report on Palestine. The protest demanded that the United Nations intervene to "save the integrity of the Holy Land."

Copies of the protest, it was disclosed, were sent to Pope Pius XII, and Francis Cardinal Spellman, Archbishop of New York.

A Noted W.C.T.U. Worker

Mrs. Emma Hallett Howland, widow of the late Capt. Franklyn Howland, formerly of Acushnet, Mass., died in her ninety-fourth year on September 1st. She and her husband were active workers in the Methodist Church. After Captain Howland's death, she became an organizer and lecturer for the National W.C.T.U., travelling in this capacity to Puerto Rico, Newfoundland, and Scotland. Her field for service lay in the east Atlantic states, particularly in Virginia. She retired about fifteen years ago to reside with her son in Middletown, Connecticut, but kept in touch with workers in various localities to the end of her life.

National Youth Organization Changes Name

Carolyn Wintjen

San Francisco, — "The name of the organization shall be the National Conference of Methodist Youth. It shall represent the correlation on the national level of the Methodist Youth Fellowship, which stems from the local churches, and the Methodist Student Movement, which stems from the campuses."

Thus the National Conference of the Methodist Youth Fellowship, meeting in its seventh annual session at the College of the Pacific in Stockton, California, August 28-September 3, by constitutional amendment, became the National Conference of Methodist Youth.

For the first time in its history the National Conference came to the Pacific Coast for its annual meeting. There were 125 in attendance, representing presidents of Conference youth organizations and of all state and similar regions of the Methodist Student Movement. Staff representatives from the various boards of the church were present to give counsel in the formulation of plans and programs.

George Harper, executive secretary, gave his report at the evening session. He stressed the need for a spiritual awareness and for minds sensitive to the leading of the Holy Spirit. "The only person who is of any worth to the world today is the person who has learned to pray. The group that can lead us out of chaos now is the group that has learned that its only real point of fellowship and power lies in the relationship its individual members have established with God in prayer. The National Conference must not be an agency with a program. It must be a fellowship of youth and adult leaders to whom the leading of God's Spirit is the essential water of life for which they will give all else."

In connection with the "Concern for Life" committee of the National Conference, the Rev. Glenn Randall Phillips, pastor of First Methodist Church, Hollywood, California, represented the Commission on Overseas Relief. He told of the work being done to relieve stricken humanity and urged youth groups to adopt a student attending some European college or university, an institution, or both; to supply shoes, which are desperately needed; to feed and care for children and adults in China, Japan, Korea and the Philippines, as well as in the European countries. Definite figures were given to the amounts needed to care for a single individual for a certain period of time.

Newly elected officers of the Conference are: President, Edward W. Mills, Boston, Mass.; vice president, Julius Scott, New Orleans, La.; recording secretary, Shirley Schnittker, Lincoln Neb.; financial secretary, Jameson Jones, Lexington, Ky., George Harper of Nashville, Tenn., executive secretary of the National Conference, was re-elected by acclamation.

Edward Mills, son of Dr. Ernest L. Mills, Methodist pastor at Oak Square, Brighton, Mass., is a senior in Boston University and president of the New England Methodist Student Movement. Julius Scott, is the son of Dr. J. S. Scott, secretary of the New Orleans Area, and Mrs. Scott. He is a student at Garrett Biblical Institute and a member-at-large of the Rock River Conference MYF. He has been president of the Texas Conference MYF and is chairman of the Recreation Commission of the National Conference. Shirley Schnittker, daughter of Mr. and Mrs. Frank P. Schnittker, is a senior at the University of Nebraska, president of the Nebraska Conference MYF and of the University Y.W.C.A. Jameson Jones, son of Mr. and Mrs. S. J. Jones, is a sophomore in journalism at the University of Kentucky and president of the Methodist Student Movement in that state. He is now worship chairman of the Kentucky Conference MYF; president of the Blue grass sub-division and is on the permanent committee for the Cleveland Conference of Methodist Youth.

Closer cooperation with the Methodist Federation for Social Action was urged. Memorials to General Conference were brought in recommending that a staff or commission be set up to work between General Conferences in order to unify the many forces at work within the denomination; that steps be taken to assimilate the Central Jurisdiction into the other five Jurisdictions of the Church; that the Methodist Publishing House be unionized. The Conference also proposed that provision be made by the church for the election of eighteen youth members of the General Conference; asked that the General Conference set up a Crusade for World Unity and Peace at its 1948 session; urged representation of interracial groups in the National Conference of Methodist Youth; recommended a program of study and action for the purpose of defeating the Universal Military Training Program; and asked for adequate medical care for the American people through passage by Congress of health insurance.

The following were elected to the National Council: representatives of the youth section, —Bill Wells, James Pickens, Bill Porter, Pat Kiser; United Christian Youth Movement representatives — Jack Carson, Carol Jean Brill, Dave Morrison, Julius Scott; representatives of the student section — Liz Wells, Roger Nichols, LeGrant Smith, Sarah Jackson.

Letters to a Student

(Continued from page 896)

have poured out strong cries and tears in his zeal for the old ways. Such cases are rather pathetic and yet not without an element of the ludicrous, as showing a complete inability to distinguish the essential from accidents. They remind me of Serapeion, the old monk who had fallen into the error of anthropomorphism and who, when he was required to give up the notion, wept and wailed grievously, saying that they had taken away his God and he had nothing left to pray to. Poor old monk, he is a figure of perennial significance; when his poor, crude notions are set aside he thinks the truth itself is gone and then he weeps profusely.

I have recently heard some lectures by Professor James, who is going to bring out a new book in the spring with some such title as "Radical Empiricism." It is along his line of Pragmatism and contains a good many good things but all of them wrought out in a one-sided, if not untenable way. In his last lecture on "The Possibility of Super-Human Consciousness," he maintained the fact of such consciousness but affirmed a fundamental pluralism of a very crude sort. He finds God subject to time and development and always having an environment beyond Himself, meanwhile he is doing His best and we ought to do our best and in the course of time if we keep at it we may succeed in producing something worth while. His lectures were really very interesting but largely for the insight they give into James's character. He is profoundly interested in religious matters and has quite a streak of mysticism about him. I think in the old times he would have been a mystic, but his intellectual notions are rather frazzled. His conception of God recalls a remark of a critic of Mill's God to the effect that Mill's God was a most pathetic figure.

I hope you are getting on well with your thesis work. It is really a matter of much importance, and of great difficulty to get that subject so stated that false expectations shall not be formed and false notions shall not be propagated. I suppose that really no language exists that of itself will state the truth with precision apart from a person's own experience, but it is a good thing to make the attempt and to introduce the limitations and safeguards which are necessary to keep persons from straying over to the right or to the left.

February 27, 1909

I have received your thesis and have read it through. I have no doubt I could find points here and there to question, but in the main I am very well satisfied with it as a good piece of work. The thesis is accepted and you have nothing further to do except to meet the financial obligations connected with taking the degree.

The subject is one that carries matters pretty deep. It is a good deal easier to be wrong than right about it. One can take a certain mystical position and be led by his terms to affirm more than he meant to say, and conversely one can deny the mystical position and find his denial carrying him further than he meant to go. Meanwhile the best thing seems to be to live in the spirit and to seek to bring the fruits of the spirit, not looking for signs and wonders, but finding nevertheless that we are not alone and that the Holy Spirit is with us in the way.

I congratulate you heartily on the finishing of your work.

I am expecting to go out to Greencastle next week and I may possibly stop off at Indianapolis and call on ———. If ——— were on the way I would be willing to stop off there, but probably that cannot be brought about. I half suspect I am *persona non grata* with the authorities in ——— since my discussion of the Church and the Truth. By the way, I have included that paper in my book "Studies in Christianity" which is to come out the 15th of March.

On a Wide Circuit

W. W. Reid

A Light in Europe

It would be almost impossible to exaggerate the tragic conditions existing in most of Europe today — tragic economic and political conditions.

Germany, Poland, Austria and some smaller lands are reported "in a process of slow starvation." Millions are in greater need than during the war years — fields and industries have been bled white or destroyed. Everywhere there is growing shortage of cereals, oils, fats, sugar, and meat. Especially tragic is the condition of children born in an era of mass starvation, malnutrition, and all manner of disease. The fear is that they will grow up "sickly dependents instead of strong producers." The poverty of Asia may well be duplicated in the poverty of Europe's tomorrow.

In addition to this condition of the people, there is the ever-present factor of ruined cities — which means ruined homes, and the destruction of thousands of schools and churches. Families crowd together in hovels built on the ruins; churches and schools meet in improvised shelters; but, for the most part, there has been little personnel, material, or funds for even temporary rebuilding.

In the midst of this darkness that is Europe, some lights shine forth:

The churches and church leaders were, generally speaking, loyal to Christ and His Way during and since the war.

The Christian churches and people of America have demonstrated their Christian belief by an outpouring of food, and clothing, and money to Europe's needy durin these past two years.

The churches of Europe have grown clos together in understanding and in service b cause of their common suffering and th need of their brethren; and they are ente ing heartily into the formation of th "World Council of Churches." (Here the show a unity that might be followed i Europe's political sphere!)

Says Dr. Ralph E. Diffendorfer:

"The fact that the church has stood as bulwark in defense of the people's liberti and as their only defender against oppre sion and cruelty in some countries, has give Christianity a new chance to act as th spokesman of the common people durin the trying and eventful days that lie ahead

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Miscellaneous Advertisement

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Hi Neighbor!

E. Roy Myers

This is your neighbor—The Erie Annual Conference—speaking to you through this column. Do not blame me overmuch for this second article under the above caption. Really I wrote the first with fear and trembling. However, so many people — including the editor of ZIONS HERALD and President Daniel L. Marsh—have written thanking me for the initial "Good Neighbor" article that I decided to try again.

President Marsh not only thanked me for my visit via the printed page but insured a personal appearance during this month. He is chairman of a sub committee of the Northeastern Jurisdictional Conference committee on expenses and arrangements. This committee is charged with the task of securing a meeting place for the forthcoming Jurisdictional Conference to begin on June ninth, 1948. President Marsh has arranged for a meeting of this committee in Boston on Monday, September 22nd at his office. It will meet at ten o'clock in the morning. I am a member of this committee and will entrain from Erie, Penna. on Sunday night, September 21st.

Yes, I said Erie, Penna. That's my address now. I acquired it on the closing day of the Ninth session of the Erie Annual Conference last Sunday night, September 7th. I'm an "ex-district-Superintendent." I have made it an hyphenated word just to give you the opportunity of filling in the blanks. Just go ahead and say what you think. It is remarkable what men can think of to say about the district superintendcy when the World Service and Finance Commission proposes a raise in salary for them. Believe me they said plenty in an Erie Conference session when it was proposed to raise the salary of each of the four district superintendents to $4300 cash, $600 for parsonage, and $700 for expenses of the office and travel. Oh, it went through all right. Now they are almost as well paid as the pastors of the largest churches in the conference.

It is hard for me to stand that kind of prosperity, so, I am no longer a district superintendent. I am now pastor of First Church in Erie, Pa. My successor on the Meadville District is Dr. Thomas E. Colley who is my immediate predecessor in First Church in Erie. By the way this is the second time my pastoral footsteps have entered the path made sacred by the late Dr. Bruce S. Wright. He was Dr. Colley's immediate predecessor at this historic old church which is more than 100 years old and the mother church of Methodism in this the third largest city in Pennsylvania. I shall enter that pulpit next Sunday morning conscious of the presence of that great Christian and blessed Servant of God. It was while pastor of this church and in the first year of my superintendency that Bruce Wright went home to be with his Heavenly Father and the Christ he so faithfully preached. While I am in Boston for the Jurisdictional Committee meeting I will stay over and look in upon the Ecumenical conference of all American Methodism at Springfield. Dr. C. T. Greer is the delegate and I the reserve among the ministers while Mr. M. A. De Forest will represent the laymen of the Erie Conference at this conference. While we are on this business of delegates you will be interested to know who is coming to visit you in Boston at the General Conference in the spring of 1948. We are sending as delegates: Dr. Frank S. McKnight, Dr. T. E. Colley and Dr. Harold A. McCurdy. The reserves are: Dr. A. B. R. Colley, the Rev. George W. Palmer and Dr. E. Roy Myers. Dust off that welcome mat, Neighbor for we are coming in 1948.

We do some things here in this conference of which we are proud. Our Crusade for Christ record in the first three years is a source of pride and gratitude. We asked for $287,000 for the Rehabilitation fund and got $350,000 in cash to date. The year of evangelism brough fine results in accessions. The year of stewardship brought us 45 candidates for the ministry when we asked for ten for the entire conference. We promote some other causes with worthy effort and acceptable results. You take this matter of human relations. Here is a report of an experiment by the Rev. James A. Gaiser, formerly pastor at our church in Westfield, N. Y. and now pastor of First Church in New Castle, Pa. He believes that travel is a broadening experience and that a church should serve its youth, and the Rev. Mr. Gaiser is a man who acts upon his beliefs. As a result 29 senior high-school boys and girls of the Westfield Methodist Youth Fellowship and the Rev. and Mrs. Gaiser were recent visitors here, participating in a Junior Institute of Race Relations established especially for them.

Plans for the trip began last year. The west was first considered, but the south has interesting aspects too, and knowledge of the appointment of Dr. Charles S. Johnson as the first Negro President of Fisk University made a visit to Fisk final choice. Through correspondence with Dr. Johnson dates were set, money poured in from well-wishers, and when E. G. Pifer and Son, Mill Village, Pa., offered the use of a new 1947 60-passenger bus and "Skinny" Hyde, a Westfield school-bus driver offered to drive it and pay his own expenses, everything necessary for the trip was ready.

With no axes to grind and no panaceas to offer, the group came south by way of Pittsburg, Pa., Zanesville, Ohio, and Mammoth Cave, Ky., for the sole purpose of combining education with vacation through travel. Arriving at Fisk they received a cordial reception from Dr. and Mrs. Johnson and found a schedule of activities planned that would keep them jumping throughout their stay. A junior division of the Institute of Race Relations in progress was set up for them and they attended lectures and forums on housing, recreational facilities, and schools. They toured Nashville — saw the Parthenon, the State Capitol, Scarritt College, Peabody College, Vanderbilt University, and the homes of the poor as well as homes in the best residential sections. They gave particular attention to schools, settlement houses, and housing projects for both white and colored.

In an interview the Rev. Mr. Gaiser expressed this feeling:

"We came to study race relations, but I feel certain that once we have returned home these young people will have not only pleasant memories of a trip of a lifetime but they will have an insight into human relations, gained first-hand that will serve them well in the future whenever and wherever they find men of different race, creed, or color living side by side."

The Spiritual Foundation for World Peace

(Continued from page 903)

force as an arbiter of international issues." Yet there are still those who continue in the blind faith that our military might alone will save us. They endeavor still to fasten upon American youth the cancer of peacetime conscription. Yet how clearly we see that our unprecedented military and naval strength has brought us not security but fear. Force is a broken reed. To lean upon it is to be let down into the pit of destruction.

The world does not need more policemen; it needs a change of heart. Science will not produce it. Science could release atomic energy but could not prevent the making of atomic bombs. Education is not going to do it. The world has been brought to the brink of disaster by men who were highly trained. One thing only can do it: men must be born again. Their thoughts and deeds must be permeated by a new principle altogether. They must accept for themselves the mind of Christ. That is the good news of the gospel. It is ours to proclaim it. There is no more important responsibility in the whole world.

Humanity's need is ever before us. Humanity's cries, imperious and clamant, are ringing in our ears. We of the Methodist Church are going to answer that call. We are not cynical. We are not afraid. We go not in our own strength but in the strength of Christ. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done. . . ."

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Is Vermont Our Parish?

(Continued from page 901)

will have a reasonably adequate home and food and shelter and sufficient resources to provide for all other essential needs as long as they live. But God asks more than that. He asks us to be willing to remain loyal to Him even in the extreme case that all these things be taken away.

It is not necessary that ministers should come to Vermont and work for nothing in order to prove the genuineness of their Christian devotion. All forms of ascenticism are built upon the false assumption that one cannot have the spirit without having the letter; that the letter, in other words, provides the indispensable occasion for it. If a minister, however, approaches this work with his basic motives clear, if he feels deeply within his heart that Vermont is where God wants him to be, and that ministering to a rural church is what God wants him to do, if he knows that he is honestly prepared for his work, and if he is willing to accept it regardless of whatever sacrifice it may involve, his attitude will have a great effect upon his labors.

It does not mean that he will be indifferent to the size of his salary or to the tangible ways in which his work progresses; but his interest will be unselfish. He will want these things to be right, not merely for personal reasons but for the fact that they represent a part of God's will for the church and the people. It does not necessarily imply that the minister will spend his life in Vermont. Yet while he is here, he will give his best and his whole heart and soul to his work.

People often have referred to Methodism as a connectional church, and have made much of the fact that a person who becomes a member of it has joined an organization that reaches around the world. A Methodist General Conference illustrates it in a very colorful way with delegates from all parts of the homeland and many lands across the seas. But one of the structural weaknesses of Methodism is the tendency, ever-present, for annual conferences and even districts within conferences to become isolated from the rest of the church. Our sense of brotherhood and of corporate responsibility tends to break down too often at the points where these things are most greatly needed. That is one of the reasons why Vermont Methodism has suffered keenly through the years, and why it may continue to suffer if we do not guard against it.

The work upon the foreign field has been much stronger because the principle of equality has been applied to the support of the missionaries. What an ironic fact it is that we never have been able to apply the same principle to our work at home! How much it would have strengthened the work in a rural section like Vermont if the burden could have been equally shared by the men on the field and the church-at-large!

Above all other things we need a well trained and consecrated ministry in Vermont. We also need brotherhood and team work on the field. Men cannot serve churches of this type effectively without working closely together. The local pastors also need to feel that they truly belong to a great organization which they are proud to represent in any Vermont community.

Hundreds of business men are in Vermont who represent corporations of national size and scope. Some of these corporations consider it of sufficient strategic importance to maintain their local branches without profit and in some cases even at a loss. It is particularly noticeable that business connections are extended to back country sections and to the smallest rural hamlets; and that the managers and salesmen carry on their work proudly and unashamed. There are two reasons why they do this: they are proud of the organizations that they represent, and they can count on receiving a loyal backing from their companies. Let the Vermont Methodist be equally proud of his church; and let Methodism throughout the country give him an equally dependable support!

(To be continued next week)

Delayed Payment

E. H. Babbitt

Only those who are in the inner circ have knowledge of the good which is a complished by our church related hospita and homes. Every Methodist institution re ders a certain amount of free and part-pa service. The far reaching effect of such se vice is illustrated in the following true e perience:

In 1901 a boy from Highland Count Ohio, entered what was then Protestant Ho pital, Columbus, Ohio, for a surgical oper tion. He was the eldest son of a widowe mother and the family was struggling wi poverty. But the surgery was needed and t boy decided to sell his colt to obtain t necessary funds. The colt brought $65.00 an with this amount in his pocket, he went the hospital.

The money was sufficient to pay the co of his care back in 1901, had not unforsee complications arisen. But they did arise an he was compelled to remain a patient for a extra week. His funds exhausted the boy le the hospital still owing for one week's car His unpaid account for that week was $11.0 or just a little more than it now costs a ho pital to care for an average patient for on day. Money really had purchasing pow back at the turn of the century.

The boy wanted to pay his debt to t hospital, but he could never manage to a cumulate the necessary money. There we too many mouths to feed, too much expen in the support of his mother and the oth children at home, to permit this boy to se tle his account. But he never forgot.

In the meantime, Protestant Hospital b came White Cross Hospital (Methodist) an the boy, now grown to manhood and havin improved his financial situation, was pe plexed as to how he could pay that old a count and have the records cleared. Tim passed as he tried to settle this problem a he did not forget it.

Finally he decided to go to his pastor f advice and there he found the help needed. His pastor knew that White Cr Hospital had taken over all of the affairs the old Protestant Hospital. He advised t the money be sent to White Cross Hospi with the proper explanation. This was do and in May 1947, at the end of 46 years, paid the hospital bill in full.

The fact that this man paid this lo standing obligation is evidence that he ne forgot what the hospital did for him. $11.00 worth of free service probably seem of little consequence at the time, but w little things are done in the spirit of Ch tian good-will it is like casting bread u the waters which we know will not ret void.

Open Letter to Wilton E. Cross

Dear Mr. Cross:

I have just returned to Chicago, on my way to Boston, from a week at the Lake Geneva Unitarian Summer Conference; and I am writing this letter between trains while my mind is still thoroughly imbued with the spirit of that gathering of more than 400 Unitarians from all parts of the Central West.

In the midst of the Conference I received a copy of the "Statement of Objectives" of the National Committee of Free Unitarians, and among the fourteen signatures I found your name — one of two Unitarian ministers who have thus openly brought certain accusations against "the leadership of the American Unitarian Association." The other minister who signed this document is relatively a newcomer to our fellowship, and I can make considerable allowance for what seems to me his failure to comprehend the essential spirit of our movement; but I must confess that I cannot make similar allowance in your case.

The accusations in this document are to be found in the two preliminary clauses, which read as follows:

"Whereas, it appears that the leadership of the American Unitarian Association, knowingly or unknowingly, has been encouraging, or at least tolerating, communistic ideology, materialistic, naturalistic and humanistic philosophy detrimental to Unitarian Christianity, and

"Whereas, the same leadership has shown more concern for social service, political and legislative propaganda than for the spiritual side of religion."

This letter is written on my own responsibility, without consulting any of the other persons, either on the Board of Directors or among my colleagues on the staff, who share with me what might be called "the leadership" of the Association; and my reply is therefore in one sense personal. But I believe I am speaking, in the main, for the great body of Unitarians whom I have the honor to serve as president of the Association.

The first "whereas" clause has to do with "ideology" and "philosophy," and the charge is that certain ideas have been "encouraged" or "at least tolerated." The clear implication is that the signers of the document in question believe that certain ideas ought to be excluded, suppressed, and if possible "eliminated." That is the most amazing proposition from a Unitarian source that has ever come to my attention. Since when have Unitarians been so fearful of the power of ideas with which they happen to disagree? Have you forgotten John Milton, John Locke, Thomas Jefferson, William Ellery Channing, Theodore Parker?

To the charge of refusing to shut the door against the most free and open discussion of any idea that any Unitarian believes to be worth discussing I proudly plead guilty, and I should be deeply mortified and ashamed if anyone could fairly charge me with attempting to curtail in any degree complete freedom of discussion within our Unitarian fellowship. On that issue I will not for a single moment entertain the possibility of compromise, for it involves the honor of our free church.

There is a difference, however, between the realm of ideas and the realm of action; and it sometimes happens, even in a free fellowship, that the adherents of some particular "ideology" or "philosophy" attempt to gain dominant or even exclusive power in the fellowship as a whole. So long as I am president of the Association, no such group will be permitted to have its way — neither the communists, nor the humanists, nor the theists, nor the committee to which you belong. The Unitarian fellowship is committed to the unrestricted exercise of reason, and I consider it my sacred obligation to protect that principle to the limit of my power. I consider your accusation evidence that I have not wholly failed in the discharge of my duty.

The second "whereas" clause has to do with "concern" for various aspects of religion, and the accusation is that "more concern" has been shown for certain aspects than for others. It is difficult to form accurate judgments in such matters, for there is obviously no quantitative measuring-rod in this regard. Furthermore, without a definition of the word "spiritual" it is impossible to estimate just how much concern any individual or group has shown for "the spiritual side of religion." There are, however, two points which I should like to make in reply to your implied charges.

The first is a matter of personal opinion, to be taken for what it is worth. After ten years in office, as president of the Association, it is my most careful and conscientious judgment that the spiritual side of religion is today far more seriously and honestly a matter of concern to Unitarians than it was a decade ago. There may be places on the Unitarian map where this is not so, and perhaps the churches with which the signers of this document are familiar may not be in this respect characteristic of the denomination; but speaking generally, on the basis of a fairly wide and intimate knowledge of our churches and our people, my testimony is unhesitatingly on the side of a deepening and strengthening of the spiritual life of our fellowship. Of one thing I am certain—namely, that my own primary and overshadowing concern, day in and day out, has always been to fortify and to replenish the power of the spirit among us.

The second point I wish to make is easier of demonstration. As president of the Association I have taken seriously the traditional Unitarian concern for the practical application of our religion to the problems of society. Your accusation substantiates my claim, and I once again plead guilty to a charge which I should be ashamed to have to deny. Had I failed to use my best endeavors to carry over into the realm of social action my Unitarian faith in the brotherhood of man, I should indeed have been derelict in my duty.

As I see it, the problem is not whether we should have a vigorous program of social action, but how we can formulate and carry out a program most effectively and wisely. Unitarian faith, from the days of Channing right down to the present moment, has been — and please God will always be — a faith expressing itself in terms of bold and idealistic social action.

I mentioned at the beginning of this letter that I have just come from a week at the Geneva Summer Conference. It was a refreshing and reassuring experience. I had been invited to conduct the daily devotional periods and to preach at the Sunday morning service; and I have never shared services of worship with a congregation that gave me a deeper sense of the basic realities of religion. Those people were intellectually alert, and they demanded my best thought. They were morally alive, and responded to the best ethical insight and fervor that I could muster. They were spiritually sensitive and expectant, and I gave them the best I had, with a sense of deep humility that it was not better.

On many points, theological, philosophical, organizational, practical, there were sharp and important differences of opinion in the group, and the differences were openly and vigorously expressed. Some of my own acts and policies were opposed and criticised with extreme vigor and candor. On certain matters I was frankly attacked with the characteristic Unitarian directness and energy that I have learned to appreciate and expect. It was a free forum, and I came away believing that our church is sound at heart, very much alive to its shortcomings and its opportunities, conscious of its growing power and resolved to use it for the benefit of mankind.

I believe the only things that gathering of Unitarians would not have tolerated would have been an attempt to restrict freedom of thought and expression within our fellowship, or an attempt to limit the concern of our churches these Unitarians stand in our great and noble tradition.

Faithfully yours,
(Signed) Frederick M. Eliot,
American Unitarian Association.

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Our Ministry and Church Union

(Continued from page 897)

many names working side by side in the cause of peace. A great many more people were reached and interested because so many lines were out.

When the writer shared in the beginnings of a "larger parish" made up of nine churches in seven villages, it seemed obvious not only that one church could be enough for each village, but with the villages only a few miles apart the number of church school sessions might be reduced to two or three. Like central schools, they could be more efficiently manned and operated.

It soon became evident, however, that at least one unit in each village was necessary, if the *largest possible number of children* was to be reached. They were not ready to provide buses. For the very little children, I am not sure it would have been a good idea. We needed to take religious service to them where they lived.

Another argument for not reducing the number of working groups and with it the number of leaders is *higher visibility*. This is a term that is coming into more general use and is related to the degree to which we are aware of something. It is dangerous to fly an airplane when the visibilty is low. It is equally dangerous, but for a different reason, for people to lose sight of the church and its activities. In these days of many groups in the community, we need more rather than less which are devoted to Christian service and life. Size does not make for higher visibility as long as that is a quality of so many secular or often undesirable groups. It is many contacts that make for high visibility. Many related groups which cooperate have an advantage over one large group not known to or touching as many people.

It appears that the quality of work would improve and the number of truly effective ministers would increase if there were more of them. More leaders could secure money for more church work. Today millions of dollars go into luxuries and pleasures, compared to the amount that goes to church according to the studies of the Golden Rule Foundation. There is no lack of money, but we need more workers to provide more service which will command the respect and support of more people.

God is very generous with His seeds. He provides many more than actually take root in order that there may be abundance. Is there not a parable here? Should not the churches be calling for and supporting a generous number of workers? Many would seek better education and training in order to be qualified for the more responsible and exacting work, and the whole level of the profession would be raised and leadership be available for churches small and large.

One more consideration bears on this matter of recruiting more ministers and urging parishes to undertake their support. There has been a remarkable response to visitation evangelism. The large number of people who have been stirred puts a very great responsibility upon the churches and their leaders. How to give them the attention they need, lest they fall back into old ways and be lost to the church! How we need more trained leadership.

A Five Inch Shelf of Books

William L. Stidger

"Jesus What Manner of Man." by Henry J. Cadbury, published by Macmillan; the Shaffer Yale Lectures of 1946; talks understandingly of the wisdom of Jesus, His human parables, his great social teaching, the Divine Authority of his ministry; and through them gives us a picture of what manner of man Christ was; a truly revealing, helpful, inspiring book. — Price $2.50

"The Heart of the Yale Lectures" by Batsell Barrett Baxter; a long over-due book from the Macmillan Press. I have gotten together several complete collections of the Yale Lectures and have asked my theology students to do the same, for Boston is a great second-hand book store center, and it is possible. I have always wanted just what this book contains; information on who gave these lectures, and what they contained; including the general themes which run through them and are most often repeated. I call it a valuable book for preachers, teachers of homiletics, students of the ministry. — Price $2.50

"Miracles" by C. S. Lewis, also a Macmillan book; philosophical as well as popular; interpreting the miracles from the supernatural as well as the natural viewpoint; helpful to all who would understand the miracles of Jesus; an asset to any preacher who would like to preach with intellectual self-respect.— Price $2.50

"In Such a Night as This," by Oswald W. S. McCall, published by Harpers, a devotional book which is truly devotional, as so many so-called devotional books are not. It has poetry, great art, prose gems; and spiritual power in it; an unusual book in this field, tender and revealing. I, who write the Daily Meditations for *The Christian Herald*, think I know what a devotional goal should be; and this is it. I wish I could write as well in the devotional field.— Price $2.00 and worth it.

"Speech and Human Relations" by Joseph G. Brin, of our own Boston University, published by Bruce Humphries, also of Boston; a book as "practical as wood chopping," right down the average man's alley; really helpful in developing the power of public speech for a business man, a student, a preacher, anybody; discussing the power of "persuasiveness, gesture, articulation, pronunciation, enunciation, extemporaneousness, virtues and vices of public speaking; a regular Mother Hubbard of a book in this field covering everything and yet not dissuasive; all from a human viewpoint.— Price $2.50

Parish Parables

Clinton Lee Scott

Thirty years of pastoral experience culminating in a ministry to the Independent Christian Church in Gloucester, Mass. provides the background and source for the material of "Parish Parables." This small book contains 56 observations on the faults and foibles, the conceits and petty hypocrisies of church people and preachers. The author's observations are cast in the form of the parable and couched in the style and language of the King James Version, which because of the intrusion of slang and colloquialisms often produces a ludicrous result. For example, the reader is startled to find such expressions as "nincompoop," "stickes out thy neck," "be taken for a ride," "bunk," etc. appearing in a context which otherwise bears a fair resemblance to the majesty of the language of the King James Version.

The author feels it instructive to hold up for observation such faults as the hypocrisy of preachers, the conceits of ignorant people, the habit of staying away from church (a favorite theme in the volume), the fruitlessness of preaching, etc. The mood of the volume is not denunciatory but it is predominantly negative. As compared with the parables of Jesus, the reader will miss both the tragedy of man's folly and the majesty of God's love.—The Murray Press; Boston 194 Price $1.25

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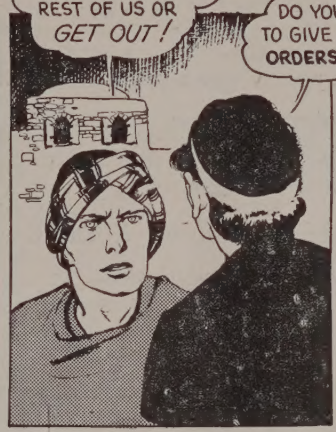

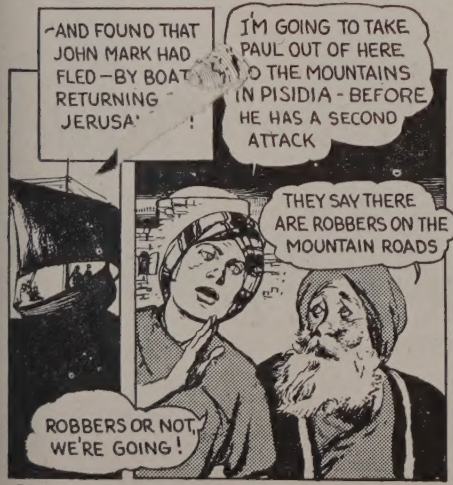

Dan represents any boy of the period

Bible Reference, The Acts 13:13,14

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